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MEMOIR OF THE REV. WILLIAM FREEMAN.

THE Rev. William Freeman was born at Littleport in Cambridgeshire, March 3, 1771. He received a good classical education in the grammar school at Ely, where he was admitted as a king's scholar, and was obliged to attend the cathedral service twice every day, which led him to form a high estimation of his own goodness. In the seventeenth year of his age he was heavily afflicted, and was apprehensive of approaching death, the thoughts of which were exceedingly terrifying to him, as he had then such a view of the divine law as to perceive that he could not be saved by any works of righteousness which he had done. But the affliction was blessed as a means of convincing him of the thoughtless and vain course which, after the custom of a giddy world, he had hitherto pursued: he began to disrelish his former pleasures, and to be dissatisfied with the society of those persons who had been his companions in vanity; and he wrote to some of them, expressing his concern for the salvation of his own soul, and his desire to see them equally concerned for theirs. Some of his friends said that he was become weak in his intellects; others, that he was melancholy; and not a few expressed their hatred of him: but he knew who it was that has said, "Marvel not if the world hate you: ye know that it hated me, before it hated you."

At this time Mr. Freeman was in a draper's shop at Mepal, about seven miles from Ely, and attended the parish church one part of the Lord's-day, and on the other part, on the ministry of Mr. Norman, a dissenting minister at Sutton, a village a mile distant. He was now very thoughtful about divine things, and for some months passed through many painful conflicts with fears and temptations, which prevented him from enjoying the comforts of religion. His first hopes were received under the preaching of Mr. Norman, and in a private meeting for prayer and religious conference; but, by the persuasion of a clergyman, he for a while left the meeting-house, and went constantly to church. Yet though the preaching there was serious and evangelical, the fervour of his piety abated, and his comforts declined; but on more carefully reading the scriptures his zeal revived, and he determined to attend at the meeting-house where he had received a blessing; and exercising faith

in Jesus, he found him to be his refuge, his hope, and his joy.

In October, 1790, he joined the church at Sutton; and, according to his own views of Christ's example and commandment, was baptized by immersion. When this decisive step was made known to his relations, it excited in them a spirit of rage and persecution. His guardian, who was a justice of the peace, after abusing him and his religious connections, concluded by saying, "If you desert the church, I will desert you." He had some struggles in his mind on this account, having great expectations from his guardian, who was also his uncle, and who intended to make him his heir, but who now signified an intention of cutting him off with a shilling, which threat he afterwards executed. But the words of God in the 51st chapter of Isaiah emboldened him to proceed;—"I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be as grass, and forgettest the Lord thy maker?" In the year in which he joined the church, he set up a prayer-meeting at Mepal, in which he read Boston's Fourfold State. There was an increasing attendance at these meetings, and some young people became seriously impressed. After he had read through this book, he attempted to expound a psalm, and occasionally to make a few remarks on a single text of scripture. His concern for the welfare of souls increased, and he earnestly desired the return of sabbath evenings, when he might have opportunities of urging the attention of his hearers to their immortal interests. Though this was a most disinterested and benevolent work on the part of Mr. Freeman, it exposed him to much ridicule from the unthinking and prejudiced inhabitants. One, however, who was a principal farmer, and who only proposed to divert himself and others at the young preacher's expense, was so affected with the state of his own soul, that he returned home with a heavy heart, and filled the house with consternation. He continued to attend, became exceedingly serious, and some time after joined the church at Sutton. The success attending these services encouraged our young friend to excercise his gifts before the church; and being approved by the pastor and members, he was regularly appointed to preach the gospel, in June, 1793, and in the following July was invited to supply the church at Cardington Cotton End, then vacant by the death of their pastor, the late Rev. W. Kilpin. He preached among them, as a candidate for the pastoral office, with much acceptance and usefulness, till April 16, 1794, when he was ordained; and for twenty-seven years he continued to grow in their esteem and affection. On the 23d of September in the same year, he was married to the widow of his predecessor, who continued with him a true yoke-fellow in the Lord, and, as she served with him in the church below, soon followed him into the church triumphant.

During Mr. Freeman's ministry, he was blessed with an increasing congregation, and many seals were added to his faithful services. The meeting-house, though situated in a small hamlet, has been twice enlarged, and is even now considerably crowded. Five persons in the congregation were proposed for full communion with

the church just before his last affliction, and were in hopes, till lately, that he might be spared to welcome them among those who walk in all the ordinances of the Lord.

For some years past his constitution had been impaired; and in order to find relief he had been constrained to leave his flock for a season, though it was with great reluctance that he went from home, enjoying himself and his work no where so much as among the beloved people of his charge.

In Bedford, where he resided, he carried on a business which his predecessor had established, and in which he was providentially blessed with much prosperity. He was a useful and judicious adviser in the public affairs of the town, and cultivated friendship with the ministers of different denominations who reside and officiate there. He was a member of the Union of Christians in that county and its vicinity, from the period of its formation; and constantly attended the united meetings of prayer for the universal diffusion and success of the gospel. The last time he had a meal out of his own house was with his brethren, previously to the prayer-meeting in December last; and the last time he went into the villages, he was accompanied by two of the ministers.

More than a year has now elapsed since he was laid aside from his beloved work by an affliction, which first seized him at a place a few miles from home; but he recovered from that attack, and was enabled for several sabbaths during the summer to dispense the word of life.

In a memorandum, dated December 14, 1820, he says, "This day at dinner I was seized with a paralytic stroke; my mouth was distorted; my speech much affected, as well as my left hand. I was cupped for it by medical advice, a return of the fit being apprehended. Through the mercy of God the means were effectual; no more bleeding was necessary. There has been only a step between me and death. Oh, my soul, prepare to meet thy God. Oh, my God, make me ready, that I may be prepared when thou shalt come."

"When (said the Rev. Mr. Hillyard in his funeral sermon) I saw him after this fit, he was much recovered, and said, that though he was not greatly elevated he possessed a comfortable hope in the merits of the Redeemer." He seemed for six weeks after this, to be gradually improving in health, and hoped that he should shortly be permitted to meet his friends, in the house of God. He intended several times to visit the church, and to sit as a hearer, before he attempted to preach again. A few times he rode out, for the benefit of the air, but thought it was too keen for him. He told Mr. Hillyard he must not venture out again till the weather was milder, and that he feared it would take a month to recover the ground he had lost. He regretted that the formation of a missionary society for the county was so early as March, thinking it would not be safe for him to venture abroad till that month was over. About the beginning of March he composed a sermon, which he intended to preach, the first time he should be permitted to re-enter his pulpit. The text he chose was Psalm cxix. 67, "Before I was afflicted, I went astray; but now have I kept thy

word." He mentioned another text to Mr. Hillyard, which had afforded him great pleasure, and from which he thought of preaching if he should recover;—"But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble," Psalm lix. 16. "They do well (said he) who unite his power and his mercy in one song: but we ought more especially to sing aloud of his mercy, for that is the foundation of all our hope in him."

About the middle of March, he seemed to be aware that there was no longer any ground for him to hope for restoration to health. "It is (said he to one of the family) a serious thing to die; but I feel I am going; yes, it is all over; I must go." He soon after added, "I have no other foundation of hope, but the atoning sacrifice of Jesus Christ. To this I must daily come afresh; for what I have done as a minister, as a father, as a friend, is all insufficient. I might have done much more, and am humbled and ashamed for what has been amiss. This verse suits me more than any thing else that I can think of;

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength, and righteousness,
My Jesus, and my all!'"

During his last interview with Mr. Hillyard, which was a week before his departure, he talked as one fully aware of his approaching change, and appeared calm and resigned in the expectation of it. This was the general frame of his mind, though once he appeared much depressed, and said, "that a great weight of sin came upon him; but he felt relief by casting it upon the Lord, as he considered he was warranted to do by the promise, *Cast thy burden upon the Lord, and he shall sustain thee*, Psalm lv. 22; for (said he) the text refers to every burden which oppresses us."

For four or five days he seemed to be in a stupor; his firm mind appeared to be in ruins, and it was scarcely expected that he would be able to converse with his friends or know them any more. But it pleased God in his goodness to revive him. On the day before his departure, after taking some refreshment, he spoke very deliberately about his funeral, and of having lived as a brother with those who were to perform the solemn services of the day. Then he said, "All is settled,"—and prayed about a quarter of an hour, chiefly in reference to himself, and his near prospect of eternity; more particularly, for faith, that he might lay hold on the Lord Jesus Christ, and trust in his word and promise, as he hoped he had done heretofore, speaking of the preciousness of the Saviour to him as a guilty creature, for in no other light could he view himself, when he thought of the divine righteousness and purity. He wished his daughters to be called; and when they were come into the room, he declared his mind fully to them, and said, that he hoped the Lord would bless all the family, and, as they would soon be deprived of both father and mother, that he would graciously receive them, and do them good.

He then desired a friend to be sent for, to whom he gave directions about his temporal concerns, and then said, he earnestly wished his children to hear his dying testimony. "All my hope (said he) is fixed on the cross of

Christ; that which has been the great theme of my preaching, is my support, and my only support, in dying." When the text was mentioned, *who have fled for refuge to lay hold upon the hope set before us*, he dwelt upon the expression, "the hope set before us," and often repeated it, adding, "We have no hope from ourselves, but there is a hope set before us." Referring to his former recovery, he said, "I was brought low, and he helped me; but now I am brought lower still, and yet he helpeth me." Once he said, "Oh, if after all I should be deceived! But though every thing should have been wrong hitherto, I will cast myself upon the Saviour, just as I did when I first learned to know his name. I can plunge into eternity, awful as it is, relying upon the gospel salvation." He desired that Mr. Hillyard might be requested not to say any thing in the funeral sermon, with a view to his praise, but only to exalt the Saviour. "Let him, however," said he, "tell the people, that I am clear from their blood; for I have not shunned to declare the whole counsel of God. I hope to meet many of them with pleasure at the great day. They who have been my joy here, will then, I trust, be my crown of rejoicing. It is my desire that they may find out a pious and faithful man to succeed me; that they may retain a regard to those doctrines which they have learned; and that they may dwell in unity, and be at peace among themselves."

When Mrs. Freeman was carried into the room to take leave of him, he said, that his hope was firm, and his mind calm. Upon her saying, in answer to his inquiry, that she felt a steady hope in a covenant-keeping God, and relied on his mercy, having nothing of her own to trust to, he replied, "I did not know that our exercises were so much alike: I am glad your hope is so steady. I thought I should have been called to follow you to the grave; but should now be happy, if hand in hand we might together enter into eternity. The separation however will be but short. I trust we shall soon be united in glory." When Mrs. F. retired, he seemed much affected; and upon its being observed that the bitterness of death was past, he replied, "It is, it is; these are the struggles of death; to take leave of friends, is one of death's sharpest pangs."

He hoped that the night before his death would be his dying night, and seemed disappointed in the morning that he was still in the body. During the night, he talked much to himself; and at one time prayed for more than five minutes, and was heard to say, "How good the Lord is! But he was always good to me; and while I live I will speak of his goodness, and hereafter sing aloud of his mercy." He repeated several times the following verse,

> "His honour is engaged to save
> The *meanest* of his sheep;
> All that his heavenly Father gave,
> His hands securely keep;"
> *Watts.* i. 138.

laying much stress upon the word, the *meanest*.

Several others afforded him great comfort, especially the following;

> "Other refuge have I none;
> Hange my helpless soul on thee, &c."
> *Rippon.* 305.

and the first three verses of the hymn that begins

> "Give me the wings of faith to rise, &c."
> *Watts.* ii. 140.

and was delighted with the ex-

pression, "They, with *united* breath;" saying, "How sweet their union was!" He said, he had not been accustomed, in his health, to take so much pleasure in poetry as many of his friends did; but that he found it very refreshing to him in his illness.

On the morning of his departure, he was thought to be somewhat revived. He often expressed his gratitude that he suffered so little pain. He moved out of bed, and was just lifted in again, when he seemed fainting, and said, "Farewell, my dear children." They had no thought that this was to be his last adieu; but, without a struggle, or a groan, he almost immediately expired, on Thursday, March 29, 1821.

After mentioning the above particulars, Mr. Hillyard said, "I can add nothing to this account, either to the family or the church. Here is every thing, my friends, which you need, to instruct, and comfort *you*. But if any who are now present have attended the ministry of our brother, without turning to the Lord, I must draw a bow at a venture from the mouth of his grave. Think how you will bear to meet him at the last day; flee to the Saviour, whom he has so often set before you; turn ye, turn ye, why will ye die? If your minister has spoken to you in vain, when he occupied this pulpit,

'Hear him at last; oh! hear him from the grave.'"

MRS. FREEMAN.

(From the Funeral Oration by the Rev. S. Hillyard.)

Our friend, Mrs. Freeman, devoted herself in early life to the Lord, and joined the church at Staughton, under the pastoral care of her father, the Rev. John Emery, in the seventeenth year of her age, since which time she has maintained a consistent and honourable character as a disciple of Christ. Under various and complicated trials she has evinced a fortitude and magnanimity which manifested the power of divine grace upon her soul: for though she felt, with acute sensibility, her afflictive visitations, she sunk not under them, nor murmured against them; but was satisfied in committing her concerns to her heavenly Father, knowing that he acts righteously. Through her whole course she maintained habitual communion with her Lord. Her mind was richly stored with the word of truth, and her manuscripts testify how appropriately they were applied by the Holy Spirit to her mind on different occasions. She was of a retired disposition, and spoke but seldom of her different frames and exercises of mind, but generally enjoyed a calm and humble confidence in the safety of her state; resting, as she expressed herself, on the merits and atonement of her Saviour.

She devised liberal things, and especially for the poor of this church and congregation, for whose benefit she formed a Dorcas Society, attending, as long as she was able, to its management, with peculiar pleasure and interest, and often, on her death-bed, expressing her hope that it would be continued after her decease.

For the last two years of her life she was subject to much bodily affliction; and, at the beginning of last September, her disease put on an alarming aspect; on account of which, at the request of her family, she

submitted to a course of medicine, though she entertained but little hope of any essential benefit. The Lord appeared to bless the means, and her friends fondly hoped she would in some degree be restored; but, after many alternations of hope and fear, her frame seemed to sink under the pressure of disease, and in the following January she was again confined to her bed. Every means was resorted to which afforded any probability of relief, but the power of medicine was baffled: the Sovereign of life and death had ordained this to be her final affliction, and her anxious family began to look for her removal. During the last fortnight of the affliction of her dear partner, her life also seemed to hang in doubt, and it was sometimes expected that she would be the first to finish her earthly career; but it pleased the Lord that she should survive him. She bore the stroke with that equanimity, for which through life she had been so remarkable; exemplifying the power of that grace which could alone support her in such a season of trial. Her sufferings daily increased to a very alarming degree, and many wearisome days and nights were appointed to her, and accumulated pains assaulted her frail tabernacle. When it was remarked to her that death would happily free her from her sufferings, and release the spirit from the cumbrous clay, she replied,—"Ah! then—

'I'll shake my limbs with sweet surprise,
And in my Saviour's image rise.'"

She often expressed her fears of death, saying, "How shall I bear its pangs? Oh! if I could but glide into eternity as your father did, I should not fear. I would gladly go; but I must wait the Lord's time." "It is sin," said she, "that gives death its sting; it is that which makes death dreadful." When suffering great pain, she repeated,

"Oh could I die with those that die,
And place me in their stead, &c."

Being reminded of the precious promises of God, she quoted these lines of Dr. Watts,

"And if he speak a promise once,
Th' eternal grace is sure."

At another time she said, in the words of Mr. Newton,

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink."

Referring to her deceased partner, she said, "He is drinking full draughts of bliss in his Father's kingdom, and I shall soon be there to share with him." When her brother was taking leave of her, he remarked, that he hoped they should meet in glory; and she seemed by faith to anticipate it, saying, "There will be no swelling dropsy, no burning fever, no restless nights, no more pain; but sorrow and sighing will flee away." Amidst all her sufferings no murmur was heard to escape her lips; but she often expressed her fears that patience would not hold out. On the first of May, when a friend asked how she felt in her mind, she answered, "Rather low in the prospect of entering on another world. Oh, it is an important thing to change worlds! Sometimes light breaks in at the last, I hope it may be so with me;—but I know whom I have believed." When near her end, being asked if she felt happy, she replied, "*Yes*, I must be;" and made a great effort to say more; but the power of speech failed, and she could not articulate so distinctly as to be understood. After this she continued several hours, and her sufferings

were apparently great, till a violent struggle with death closed her mortal career, released her happy spirit from its bondage, and ushered it into the presence of her Lord.

She departed on Wednesday morning, May 2, 1821, on the anniversary of the Bedford Union.

Her funeral sermon was preached by the Rev. John Geard of Hitchin, from 2 Tim. i. 12.

ON SATANIC INFLUENCE.

PART II.

Resist the Devil, and he will flee from you. James iv. 7.

I. IN order successfully to "resist the Devil," it is requisite that we should be both skilful and vigilant. Self-knowledge is not only desirable, but absolutely indispensable, since without an intimate acquaintance with ourselves, we shall fall an easy prey to the machinations of the enemy. We ought not to be content with a general conviction of the deceitfulness and depravity of the heart, but should study the peculiarities of our temper and disposition, that we may ascertain what are the strongest tendencies of our nature; what the sins which most easily beset us, and the temptations to which we are most prone to yield. For let it never be forgotten, that we have to contend with an artful and penetrating foe; who can with ease vary his temptations, and readily adapt them to the characters and circumstances of those whom he assails. He surveys the fortress of the human heart in all its strength and all its weakness, that he may discover its most vulnerable points; the parts most negligently guarded, and most open to attack: against these he plants his batteries, and concentrates all his efforts; aiming to make an effectual breach, that he may re-enter with his infernal train. What need of holy skill in resisting such an assailant! How readily may he gain a decided advantage over us, unless we are wise to ascertain, and watchful to defend, the quarter most exposed to the enemy.

Various are the artifices by which he endeavours to seduce us from our allegiance to God, and draw us aside from the path of piety. Sometimes he attempts to insinuate error into the mind; and in order to accomplish his purpose, he clothes it in a specious garb, and avails himself of all the arts of sophistry, by which the weakness of the human intellect is too easily led astray. He often harasses the breast of the young convert with perplexing doubts and distressing fears, and sometimes impels him to the brink of despair. Those who are of longer standing in the church, he attacks in a different manner; seeking to cool the ardour of their devotion; to subtract from their religion its vitality and warmth, and reduce it to a frigid form. He finds a powerful auxiliary in the world, and contrives to throw a deceitful but fascinating charm over its varied pleasures and pursuits, that thus our thoughts may be engrossed and our affections entangled by visible and unworthy objects. Frequently does he insinuate that sin is a trifle, which cannot injure those who are the children of God, the favourites of heaven; and thus he lulls the conscience asleep, and leads the mind into a state of daring and presumptuous security. He evidently

possesses the power of injecting evil thoughts and stirring up impure imaginations, and is actively engaged in adding force and fire to every unhallowed passion. He invigorates the remaining principles of corruption still lurking in the renewed heart; and often, by the breath of temptation, fans the dying embers to a flame. Is it not then indispensably requisite that we should be skilful and cautious in resisting an adversary, so accurate in his knowledge, so politic and subtle in his schemes? How important that we should not be "ignorant of his devises;" but ever on the watch to detect his wiles, to parry his attacks, and defeat his flagitious purposes!

Vigilance must be combined with skill; for the foe with whom we have to contend, is not only artful, but active; unfailing in his resources; unwearied in his attempts. Though often defeated, he still returns to the assault with courage and pertinacity. If unsuccessful in one point, he attacks us in another; so that we have need of constant care and unremitting attention. We ought never to relax our efforts, nor slumber at our post; for if at any time he appears to be withdrawing his forces, it is only a feint to throw us off our guard; while he perhaps is forming some secret ambuscade to surprise us into sin. And let us not forget, that there is an enemy *within*, in active correspondence with the enemy *without*, ready to second all his attempts. How many traitorous thoughts, how many rebellious feelings are lodged in the human breast! And unless we maintain the strictest discipline, the most jealous and wakeful care, these will rise in the hour of danger, and betray us into the power of our inveterate foe.

II. In order successfully to "resist the Devil," we must "take unto ourselves the whole armour of God;" for if we venture forth in such a warfare unarmed and defenceless, all our vigilance and skill will be utterly unavailing. St. Paul has enumerated the different parts of the christian armour, in allusion to that worn by the ancient warriors. Truth must be the girdle of our loins. As the military belt gave strength and freedom to all the movements of the body, so the consciousness of truth and sincerity in our christian profession will invigorate the soul and render it fit for action; whereas every degree of falsehood and deceit will impair our exertions and entangle our steps.—An entire devotedness to God, a conformity to his holy image, an obedience to his just commands, will constitute that personal righteousness, which we are to put on as a breastplate. If spirituality of mind and integrity of conduct be maintained, they will form a firm defence in the midst of danger; they will prove a safeguard to the heart, which is the seat of life and love; but if they be wanting, our breast will be laid bare to the stroke of the enemy.—Our feet must be shod with the preparation of the gospel of peace. An experimental knowledge of the gospel in its peaceful and cheering influence will prepare us to maintain our ground amid the thickest of the conflict, and to tread with ease the rugged paths of persecution and of trial.—Over all we are to take the shield of faith. That faith which credits the divine testimony, which reposes an entire confidence in the great atonement, appropriates the precious promises, and realizes invisible and eternal objects,

forms an ample and impenetrable shield, against which "the fiery darts of the Wicked One" are hurled in vain. The suggestions of Satan resemble darts in the suddenness and violence with which they are injected; and they are fitly described as fiery or poisonous, because when infixed in the soul they rankle there, and inflame its evil passions and propensities. Unbelief exposes us to their deadly influence; but if faith be in vigorous exercise, it will enable us to ward off and extinguish every one of these suggestions; and the winged arrows of temptation which fly so thickly around us, will all be intercepted and broken.—The hope of salvation is our helmet to cover our head in the day of battle. The expectation of that crown of glory, that imperishable garland, which awaits the conqueror in this spiritual warfare, will give energy and animation to our efforts. The courageous confidence which it inspires will not suffer us to sink, but will enable us to hold our heads erect and manfully to face the foe.

Such are the different parts of our defensive armour; but in addition to these, we must take the sword of the Spirit, which is the word of God, as a weapon of attack. Our minds should be familiarized with the principles, promises, and precepts of the sacred volume, that we may acquire an aptitude and quickness in adducing appropriate passages of scripture, since these are of prevailing force against our assailant. This is the weapon which our Saviour himself condescended to use, and with which he effectually foiled the Tempter. "*Thus it is written*," was his invariable reply to each of the suggestions of Satan, who, with all his effrontery, was incapable of withstanding the force and energy of the Divine Word. The history of our Lord's temptation in the wilderness, has shown us the admirable use of this weapon, a single thrust with which is sufficient to repel the enemy. Thus armed at every point, "in panoply complete of heavenly temper," and furnished with a sword, whose keen and piercing edge may be turned with so much effect against our spiritual adversary, we need not dread the onset, assured that if we "resist the Devil, he will flee from us."

III. Let it not however be forgotten, that we need divine assistance to render our victory secure. The most perfect and invulnerable armour would be of slight advantage, without power to wield it; and our own strength is utterly inadequate to carry us successfully through this great and arduous struggle. Hence the utility of prayer, through the medium of which the influences of the Holy Spirit are communicated. If in the hour of danger we rely upon our own unaided efforts, we shall assuredly find those efforts unavailing; but if, conscious of our native weakness, we are importunate in our petitions for divine assistance, we have every encouragement to hope that the requisite support will not be withheld: and when the energies of grace are infused into the soul, and strength is imparted from on high, we may calculate with certainty, and without presumption, on our final triumph. The great Captain of salvation is ready to succour and sustain us in every difficulty. He is our invisible and victorious Leader; and never will he abandon to the power of the enemy, those who supplicate his aid, and rely on his protection.

His honour is engaged in our defence; his faithfulness is pledged for our relief; his heart is interested in our success: hence we may give our fears to the wind, for if the Lord be for us, not all the hosts of hell shall be able to prevail against us. Nothing is more calculated to dishearten the adversary, than frequent and fervent prayer. The feeblest christian, in the attitude of an humble suppliant at the throne of grace, presents a spectacle at which Satan trembles and despairs; for he well knows that if the resources of Omnipotence are enlisted on our side, the result is no longer problematical.

Various are the motives which might be urged as reasons why we should attend to this important exhortation; but these are sufficiently obvious not to require a distinct enumeration. Suffice it to remark, that if we yield to the infernal suggestions of Satan, the consequences will be most awful and distressing: our peace of mind will be annihilated; our christian profession completely tarnished; our eternal safety fearfully endangered. If we have any regard to the approbation of the Almighty, the honour of the Redeemer, the applause of angels, the good of society, our present happiness, and our everlasting welfare, we shall steadfastly "resist the Devil, that he may flee from us." H.

ON CHRISTIAN DILIGENCE.

PART II.

(Continued from Page 194.)

III. *Diligence in reading the Scripture, and in seeking the Lord by prayer, will always be attended by care to improve public opportunities of divine worship.* God has established the ministry of his word, and has made attendance on that ministry conducive to the comfort of his people. He has, in every age of the church, raised up men, to whom he has given gifts and grace to become pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The seventh portion of our time is graciously appointed for the services of God's house, in addition to which most ministers preach once in the week, and social prayer-meetings are now generally established in our churches. These will all be attended by the diligent christian as often as his circumstances will admit. The nature of religion is to provoke one another unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another. By means of the public assemblies of the churches, the visible and scriptural profession of Christ's name is exhibited and kept up in the world. Such assemblies are designed to promote mutual love among christians, and to establish their faith; to increase their knowledge of divine things; and to beget and maintain spirituality of mind. It cannot be surprising to hear persons complain of darkness as to their future prospects, who but seldom attend these means: a contrary state of feeling, with the same conduct, would afford strong suspicions of a deceived heart. Negligence in the ways of God *must* be followed by barrenness of soul, with doubts, fears, and awful apprehensions of the divine displeasure. To profit by the gospel we must be constant in our attendance on its ministry, and not be satisfied with hearing one

sermon in the week, on the Lord's-day, after having eaten a good dinner, when the powers of the mind are dull, and the attention undetermined. We must earnestly pray for the divine blessing to accompany his word with power to our hearts, and consider that every service is inseparably connected with eternity. The diligent christian, by walking in the ordinances and statutes of the Lord blameless, sheds the lustre of christianity all around him; men see his good works, and glorify his Father who is in heaven. He is an example, and not a cause of stumbling, to them who ask the way to Zion with their faces thitherward. He is a living epistle, known and read of all men, and not like an old milestone, which, though it keeps its standing, would tell for nothing in another situation. Having been admitted into the church of God by the expressive ordinance of christian baptism, he will regularly attend to the Lord's-Supper, not suffering either the real, or the supposed misconduct of a fellow-member, to prevent him from filling up his place; nor will he indulge the working of envy, and the corroding of malice, towards his brethren, on account of their imperfections, but will exercise pity, tenderness, and love towards them on every occasion. Planted in the house of the Lord, he will flourish in the courts of our God: he will bring forth fruit in old age, and will be fat and flourishing. This man will be the direct opposite, as to stedfastness of character and ornamentality of life, to the gospel *vagrant*, who wanders about from one place of worship to another, to satisfy his criminal curiosity, to exercise his *penetrating* powers on the sentiments and talents of different preachers, and to weigh their orthodoxy by his own *unerring* balance. These *unsatisfied persons*, by their vagrancy, escape the taxes and dues of Christ's kingdom, and leave the gospel to provide for itself, and its ministers to live on the air. Having no vine nor fig-tree of their own, they subsist, if indeed they subsist at all, by plucking at those of others. Such conduct is highly dishonourable to the christian name, and opposed to the progress of religion in the soul; and in proportion as any good man approximates towards it, he will experience it to be like the touch of the torpedo to all his best feelings.

IV. *Christian diligence is unallied with an anxious solicitude about the things of this world.* Consequences the most lamentable have arisen from an eager desire to accumulate wealth. If this be felt, though but in a small measure, it should be checked by deliberately considering these consequences; and by recollecting that man's life consisteth not in the abundance of the things which he possesseth. If the love of money is allowed to rule in the heart, it becomes the source of many evils. Some christians have suffered great loss in spiritual blessings by coveting things more great, or more elegant, than those which they already possessed. It has generated the desire of money, and this has led into conduct which has embittered their future days, beclouded their old age, and rendered the thoughts of death distressing to them. "Ye cannot serve God and mammon." There is nothing more dangerous to our souls than unscriptural anxiety about the things of time. The sacred writings abound in cautions and warnings against it, and exhibit alarming instances of its baneful

effects: yet all these are insufficient to cure the dreadful malady; our natures still cleave to the world. When earthly goods increase, it is like sailing the voyage of life with the wind and tide in our favour; and we are apt to mistake the delight we have in ourselves, and the interest we find in our property, for gratitude to God,—to wrap ourselves about with our property, as with a warm garment in a winter's day, and to make it our "*strong city*." The enemy of our souls, and the deceitfulness of our own hearts, will allow us to support the exterior of religion, and even to talk much of its excellency, while we make it subservient to our carnal desires. Nevertheless, though the form of religion be well supported, and we frequently speak of its charms, the sweet meditations upon God and divine subjects which we formerly enjoyed, will be exchanged for schemes how to accomplish our *saving* purposes. Diligence in religion, and constant watchfulness over their principles, should be maintained by those christians, whose circumstances in the world are prosperous. If the love of God decrease in their souls, they will not think their necessities fewer, because their means of supplying them are more numerous; but they will still cry, *Give, give;* and they will probably imagine themselves less able to support the cause of God now, than they were when they had but little more than the necessaries of life. Accumulation of property often acts by the rule of *reverse;* the more we have, the more we want. Enriched as it respects our worldly goods, we may be impoverished in our souls, and may become more afraid of expenditure when we are worth thousands of pounds, than we were when we were not worth so many shillings. The children of this world are, in their generation, wiser than the children of light. In the choice, and in the pursuit of their object, they are often emphatically assiduous, subordinating every thing to their gainful purposes. Their plans are often deeply laid, and executed with promptitude and effect; while they who are professedly seeking a crown of glory, are the subjects of much coldness and indifference towards it. If saints would learn lessons of wisdom from *their* conduct, and pursue the things of eternity as singly, as vigorously, and as constantly as they do those of time, it would greatly tend to the prosperity of their souls. To guard against the influence of worldly things, we must be earnest in prayer for spirituality of mind; we must seriously contemplate the vanity of all created good; and we must remember the example of him, who, though Lord of the universe, for our sakes became a man of sorrows and acquainted with grief, and had not where to lay his head. The danger of being earthly minded is not however confined to those who prosper in the world; the poor man may be equally as much encumbered with perishing things as the rich, and be as far from religious diligence. Whether we are rich or poor, God alone must be the object of our supreme delight and affection. He is jealous of his own glory, and will suffer no rival in the breasts of his people. His language is, "My son, give me thy heart;" and he must have the *whole:* a part of it he will not accept.

V. *Notwithstanding the danger arising to the christian from the world, religious diligence fully accords with a proper attention to its concerns.*

Idleness is no part of christianity. Adam in a state of innocence was to dress and keep the garden of Eden. Work is still appointed for all his posterity, and their comfort and usefulness depend much on their properly attending to that work. If Satan finds men idle, he has the greater opportunity to try the force of his temptations upon them. The divine precept is, "Be diligent in business, fervent in spirit, serving the Lord." The active christian will have his hands filled with the duties of his station; and thus, like the builders on the walls of Jerusalem, his work will proceed with safety and success. The man who saunters away his time, as though he came into the world only to eat and drink and sleep; to gaze away life, and then to lie down in the grave;—is a dead weight on the wheels of society. The present and the future worlds ought both to occupy our regard; our time should be divided between their claims according to their nature and importance. The godly tradesman who pursues his business from morning to evening, with intervals of ease scarcely sufficient for the support of nature, may enjoy much of the power of religion on his mind. The pious husbandman, while he follows the plough, or performs any part of his rural occupation, may observe with pleasure the works of his heavenly Father, and meditate with rapture on his sublime perfections. When the shadows of the evening are stretched out, this man retires to his peaceful cottage with thankfulness to God for his distinguishing grace towards him, and, fearless of nightly depredators, who go in quest of what he does not possess, commits himself to the care of heaven, and proves that the rest of a labouring man is sweet, whether he eat little or much. Happy soul! envy not the rich and the great; thy lot, though mean and obscure, is preferable to theirs. Thy heart and thy head are not filled with schemes to *get* and to *keep;* thy hands are free from the miser's *gripe;* and thy conscience is not defiled with guilty stains to spoil thy sleep! Rest in peace, and rise with the dawn; bow thy knees to the Father of mercies, and then, in the strength of the Lord, go again to thy employ. The blessing of God maketh thee rich, and addeth no sorrow therewith.

Finally: Whatever be the situation of the diligent christian, he will be desirous to conduct himself according to the will of God. He may err through ignorance, but he will not do any thing which he knows to be wrong. A sense of obligation to God inclines him to promote his glory. Instead of living to himself, he will live unto him who died for him and rose again. He feels indebted to matchless grace, and the benevolence of his heart expands to the whole family of man. Missionary societies, Bible societies, and Sunday schools, are things which he cordially approves. He does not say to the cause of God, Be thou warmed and be thou filled, notwithstanding he gives it nothing; nor are his gifts such as bear no proportion to his circumstances; one pound where he ought to give ten; or half-a-crown where he ought to give a pound. His donations to assist in the diffusion of divine knowledge are not accompanied with those cool, cautious, calculating feelings, which mark those of the covetous and niggardly. They will give something to save their credit among men; but their countenance and

manner in doing it, seem to say, that what they give is a *bit* cut from their beloved idol. The diligent christian identifies himself with the cause of God, makes it his own, and is willing to bear its expenses to the full of what he has given him. He cleaves to the people of God, as those with whom he has an inseparable connection; he embarks himself in the same vessel; and the language of his heart to them is like that of Ruth to Naomi, "Entreat me not to leave thee, or to return from following thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Thus giving all diligence, he adds to his faith, virtue, (or fortitude;) and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. And when death shall call him hence, an entrance shall be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Reader, how does thy character agree with that of the diligent christian? Let me entreat thee to retire, and examine thy own heart. In a little time thy life will close, and then it will not signify to thee what thou hast been, if thou hast not been a christian; and thou oughtest not to conclude thyself a christian, unless thou art a diligent one.

B. G.

Vindication of the Baptists at the Period of the Commonwealth.

MR. EDITOR,

When a writer respectable for character and talents gives the weight of his influence to propagate any erroneous sentiment, it is necessary to state facts, in order to counteract the mistake and remove the impression. Such an error has been committed in a work recently published, viz. Orme's Life of Dr. John Owen, p. 90.

"There were in it [the army]" (says Mr. Orme) "Presbyterians and Independents, properly so called, and under the latter designation a crowd of anomalous fanatics who took refuge in the general name and respectable character of the congregational body. There were *Baptists* and fifth monarchy men, Seekers and Antinomians, Levellers and Ranters,

'All monstrous, all prodigious things.'"

As my intention is to vindicate the Baptists from this, it is hoped, unintentional aspersion, I object seriously to their being considered as a part of the Independents, inasmuch as they were a *distinct denomination* from them, and had been recognized as such for many years before that period. I still more object to their being classed with "Seekers, Antinomians, Levellers, and Ranters;" though I doubt not there were many such who were considered as belonging to them, as well as to the Independents. In order, however, to put this matter beyond all dispute, and to prove the respectability of the Baptists who were in the army, I will make an extract from a letter of Captain Richard Deane, written about the year 1670 to Dr. Barlow, Bishop of Lincoln, preserved in Ivimey's History of the English Baptists, vol. i. pp. 293—296.

"In the year 1649 the Baptists greatly increased in the country, and their opinions did likewise spread themselves into some regiments of horse and foot in the army; and in 1650 and

afterwards, some professing that opinion were called from their private employments, and preferred to commands at sea. Among others, Captain Mildmay, to command the admiral flag-ship, under the late Duke of Albemarle, when he was one of the generals at sea; Captain Pack, to command the flag-ship under Sir George Ascue, rear-admiral; Sir John Harman to command the admiral flag-ship under His Royal Highness the Duke of York.

"But notwithstanding some of this sect had that countenance given them which I have mentioned by such as had the principal management of affairs, yet this sect in general, as they have published in their apologies, were the least of any sort of people concerned in any vicissitudes of government that happened among us. My station within the before-mentioned ten years gave me opportunity to know most persons and actions of note, in reference as well to civil as martial affairs, and particularly those of this sect. And although in and after the year 1649 their numbers did increase, insomuch that the principal officers in divers regiments of horse and foot became Anabaptists, particularly in Oliver Cromwell's own regiment of horse when he was captain-general of all the parliament's forces, and in the Duke of Albemarle's own regiment of foot when he was general of all the English forces in Scotland; yet by the best information I could have, there were not at any time before the year 1649 twenty Anabaptists in any sort of command in the whole army; and until after the year 1648 there were no more than two, viz. Mr. Lawrence, and Mr. John Fiennes, one of the Lord Say's sons, who made profession of this opinion, chosen into the commons' house of parliament, and both these did in that year, and in the life-time of King Charles I, as I have been credibly informed, voluntarily depart from that parliament, as not approving their proceedings against the person of the king, and sat no more in it, but lived privately until six years afterwards. A new form of government being then formed and in appearance settled, Mr. Lawrence was again called into public employment.

"I confess to your lordship, I never heard of any Anabaptist in the king's army during the contest between his majesty and the parliament: and perhaps, because there were some in the parliament's army and none in the king's army, some persons have from thence taken occasion to affirm that the opinion of Anabaptism in the church is opposite to monarchy in the state. It is true, as before is mentioned, that this opinion was no general bar to the continuance of such as did embrace it in public employments, though I have cause to believe that one special reason of disbanding one entire regiment in the Earl of Essex's army was because the colonel entertained and gave countenance to separatists, and some Anabaptists. And that which occasioned Oliver Cromwell, after he usurped the government as Lord Protector, to discharge at once all the principal officers of his own regiments upon other pretences, was for that they were all Anabaptists."

I have no doubt, should this extract meet the eye of the respectable biographer of the incomparable Dr. Owen, that he will in the next edition of his work expunge the term *Baptist* from his specification of "All monstrous, all prodigious things."

May, 1821. A BAPTIST.

Obituary.

DR. JAMES WATT.

Extract of a Letter from Dr. Charles Stuart, dated Edinburgh, March 12, 1821.

"Dr. James Watt, physician in Glasgow, and one of the pastors of a Baptist church there for many years, died last week, leaving a widow and one child wholly unprovided for. Ill-health and great modesty disqualified Dr. Watt from obtaining much practice, though no man possessed more information, or better abilities for it. His talents as a public teacher, and his constant and self-denied labours as such, were as highly esteemed by the church, and by others with whom he was not in fellowship, in and out of the established church, as his character and temper were by the world at large. His life has been one scene of disinterestedness, humility, and christian conduct. The church did all they could for him, and would endeavour to assist his widow, but are unable, such are the difficulties and losses they have sustained by the state of commerce, and by want of employment.

"I think there are more notices than one of Dr. Watt in the Life of Mr. Fuller. There should have been many; for to my certain knowledge he was a man whom Mr. Fuller highly esteemed, and whose publications have very extensively promoted divine truth on many subjects besides Baptism."

Review.

Woman in India; a Poem; Part I. Female Influence. By John Lawson, Missionary at Calcutta. Foolscap. 8vo. 1*s.* 6*d.* Lawson.

The subject of this poem is calculated to excite a deeper and more intense interest than perhaps any other. To us, woman is associated with every thing that is lovely; and in relation to our temporal concerns, regarded as the happiest boon of heaven. It has been justly remarked by the celebrated Ledyard, that women, in all countries, are civil and obliging; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like men, to perform a generous action. "To a woman, (he observes,) whether civilized or savage, I never addressed myself in language of decency and friendship, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so."

Indian women, whose degraded state has long outraged every feeling of humanity, are not less susceptible of these amiable qualities. We could easily mention numerous instances of the most exemplary piety and devoted affection of these unhappy women; and it would be difficult to select from ancient or modern history, a more striking instance of genuine piety and heroic bravery than is narrated of a Hindoo woman, of the vilest description, in our Periodical Accounts, Vol. IV. pp. 232, 3.

The poem before us, our respect-

able Author informs us, was undertaken in behalf of this most interesting but degraded portion of the female sex; and it is his ultimate design

"to exhibit woman with respect to the *influence* she possesses, (to which the part published is devoted); the *excellency* to which she may attain; the state of *degradation* in which she is sometimes found; and the *obligations*, especially of the christian female, to lift the voice of pity against the revolting miseries of her sex in these heathen lands."

This poem, like "*Orient Harping*," is very desultory; but is not on that account less interesting. A mind strongly imbued with the most amiable qualities, and earnestly engaged for the best interests of mankind, is most conspicuous throughout. The minstrel attuning his lyre in the scorching regions of the East, and every where surrounded by the most abominable and revolting scenes of idolatry, cruelty, and lust, pays a tribute to his native country, retracing the scenes of infancy, and recollections of former times, in such a manner as must excite the sympathy of every feeling mind.

Dr. Johnson observes, "as every man's performance, to be rightly estimated, must be compared with the opportunities and objects with which he is surrounded, curiosity will ever be excited to discover how much must be ascribed to original powers, and how much to casual and adventitious help." It has been said, that some of our most popular poets of the present day have repaired to the lakes, that their delineations might exhibit the vivid freshness and reality of the scenery with which they were surrounded. Whatever effect *they* may have produced by these advantages, we think the following "*Farewell to England*" (of which we can only extract a part) will yield to none in pathos and accurate description.

"O not for me,
Far-distant England, do thy proud trees lift
Their various verdure to the vigorous sun,
That beams but blasts not; neither for these eyes
Do thy rich luxuries of prospect spread
Thy breadth of glory, rustic and refined;
For I have said farewell—farewell for ever,
Scenes of my early days, by me no more Revisited."

Pages 3, 4, 6.

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During the progress of this poem, our amiable Author was visited with a heavy domestic affliction in the death of his child, which, as he observes, "unexpectedly furnished him with a mournful exemplification of some of the principles advanced." To those of our readers who have lost a darling child, the following beautiful apostrophe must be touchingly and exquisitely affecting.

"O she is gone!
The cherub hasted to its native home.
All-wasting death hath triumphed o'er my child.
Sweet withered lily! thou wast riven, and flung
Across my shaking knees, a lovely wreck
Of innocence and beauty. Long I saw,
Long, long, the fearful presage hang about
Her beauteous features, darkening round her eyes—
But they would smile with gladdening love upon me.
To me thou wast a plaything beyond price.
Health in thy countenance, and sprightliness
In all thy motions, made thee like a being
Of fancy sporting in a pleasant dream.
O 'twas too like a dream! Thy yellowish locks
Of shining hair, parted with infant grace
Upon thy snowy forehead, and thy smilings,
Pleading expressively when thou wouldst play
With my fair sea-shells, tinged with blushing stains
Like thy own ruby lips, and thy clear voice
So musical and merry, with thy arms,
All plump and white, entwined around my neck,
Glow on my anguished mind, while I remember
Thy labouring breath when dying; and thy pale
Shivering and sickly hands, which could no longer
Grasp the cold cup of water; and that look,
That plaintive look which spoke a thousand words
Of calm unutterable fondness. Mute

Became thy little tongue! For ever quenched
In settled dimness were thy sorrowful eyes.
Upbraid me not! speak not of the great soul,
Nor shame these burning tears! May not stern man
One moment weep?—I could not then control
The tumult of my heart, when death had done
Such deadly work.
Stay! stay thy heavenward flight!
My girl, O breathe again! I'll bear thee far
From this ungenial clime, and lay thee down
Midst fragrant honeysuckles, where the fields
Are flush with all that blooms to give thee health.
Thy fingers too shall pluck the earliest violets,
Clustering together in their green recesses,
While the fresh scent of earth shall strengthen thee,
And thou with God's good blessing shalt rejoice;
And bound with infant merriment upon
The beautiful meadows, and shalt laugh to see
Thy dimpled likeness down in the glassy brook—
O, that was wildly spoken, for I clasp thee
Cold, cold and lifeless to my bursting bosom!
Still I would smile upon thee, O my love,
And think of thee sped to thy better home—
Nightly thy prayers were innocently lisped,
Well taught by her who brought thee forth.
Farewell!
Thou blossom of my hope!—but not for ever,
For I have heard thee talk of holy angels
Walking upon the cloudy plains on high;
Oft have I heard thee sing their blessed song,
Faint hallelujahs swelling on thy lips,
The tender preludes of maturer hymns."

Pp. 13—16.

We had marked several other passages for quotation, equally beautiful; but our limits forbid us that pleasure. After what we have quoted, it will be almost needless to say we think Mr. Lawson's poetry is of a very superior order. His thoughts are vigorously and happily expressed; his delineations are correct, and he adjusts his pictures in the finest light. But what is of much greater importance, his powers are uniformly and scrupulously consecrated to the cross. We therefore feel much pleasure in recommending this poem to our fair readers, not only on account of its intrinsic merit, but with a view to stimulate them to that exertion commensurate to the importance of the subject. Many of our most valuable institutions owe their origin to FEMALE INFLUENCE, and to that source must be attributed the principal blessings of domestic life; and as Mr. Lawson happily expresses it,

"Where she dwells,
The angel of our homes in sovereign meekness,
A woman as she should be, guiding still
The immortal mind committed to her trust,
The commonwealth is at her beck, and nations
Rise proudly o'er the wastes of savage being."

Mr. Lawson informs us, "that the accomplishment of his design will much depend on the doubtful circumstances of health and public opinion." Of the latter we entertain but little doubt; and we ardently hope that he will enjoy the former to a distant period, and be eminently blessed in the discharge of the arduous duties to which his life is devoted, and for which his versatile and important talents so peculiarly qualify him.

Memoirs of the Rev. John Taylor, late Pastor of the General Baptist Church at Queenshead, near Halifax, Yorkshire: chiefly compiled from a Manuscript written by himself. By Adam Taylor. 1821.

We have read this narrative with great pleasure. It is pathetic and interesting to a very high degree, and reflects no small credit on the filial affection of the worthy editor. Some few particulars, perhaps, would not have appeared, if the latter had not been the son of the deceased minister. On the whole,

however, we think it was wisely determined to let the venerable old man tell his own tale in his own way; and he has told it with such indications of a cool mind and a warm heart, that we cannot but wish these "Memoirs" may often be republished. There is but little said that relates to the distinguishing tenet of the General Baptist community. And we cannot feel any painful apprehensions for our readers relating to that article, when the writer is honestly saying, "I was well assured that the first Christians and their divine Master were all General Baptists." P. 25.

The late Mr. John Taylor was evidently a man of powerful mind, and of zeal unquenchable. He cut his way through difficulties that would have overwhelmed many. His love to Christ and to the souls of men, his patience, self-denial, and laborious perseverance, shine in every page. He had imbibed much of the spirit of Christ, and showed this in his resemblance to the old Puritans and Nonconformists. Two or three short extracts will show the reader what manner of spirit he was of.

"I have for many of my last years, ever since the neighbours began to call me '*Old John*,' considered it my duty to set an example. This I thought incumbent on me, both as an aged man and a minister. I have therefore paid no regard to the customs, fashions, manners, and methods of the neighbourhood, to imitate them, either in common life, or in religious matters. Where our sacred Directory has been decided, I have conceived it right to follow it. When things have been indifferent, I have taken the liberty of judging for myself.

"I have done some real good in the neighbourhood: particularly in teaching very many children, and many grown persons also, to read. When I have had wages, my invariable terms were ten lessons for a penny: but I have taught many poor children and apprentices gratis. For a number of years it has been my practice to teach married people for nothing; and I have given it out that I would teach all such on the same terms." P. 121.

He was, perhaps, fully equal to his brother, the late Rev. Dan Taylor, in native talent, and in high devotional feelings and habits; but, from circumstances, he remained in a state of illiteracy, while his brother Dan, whom he most affectionately regarded, was justly entitled to the character of a learned man. He mentions this with his usual simplicity in page 124:

"As I never had any thing of what I suppose they call learning, for I always have been so destitute of it that I hardly know what is meant by it, my preaching has always exhibited the disadvantage of the want of it. But to compensate to my hearers for this disadvantage, I have endeavoured to keep close to the plain scripture."

A compendious View of the Nature and Importance of Christian Baptism; for the Use of plain Christians. By D. Taylor. The Eighth Edition, corrected. Price 3*d*.

THIS small cheap tract was written by the late Rev. Dan Taylor, a venerable man, whose memory is dear to us. If it be compendious, it is comprehensive, and admirably fitted to answer its end. It is characterized by that simplicity of style in which the Author excelled. The former editions have been extensively useful, and we hope this also will contribute more than many a bulky volume to the right understanding and due observance of a divine precept, which is even now in a most lamentably corrupted state through the far greater part of the Christian world. Without pledging ourselves to every word, we believe it would be difficult to say in what other tract so much instruction may be found in so small a number of pages, on the nature, the importance, the subjects, the mode, the perpetuity, and the design of Baptism.

A practical Discourse concerning Baptism: a new Edition. To which is added, never before published, A Fragment on Christian Communion. By William Foot.

THIS is not a controversial publi-

vation, but is, in strict conformity to its title, eminently practical. Few persons of a serious mind could, we think, peruse it without deriving substantial improvement; and it is no inconsiderable proof of the evangelical excellence of the work, as well as of the piety and liberality of the individual in question, that a Pædobaptist minister in the metropolis put it into our hands, with a request that we would recommend it. His judgment was perfectly correct, when he intimated his persuasion that it was calculated to do great good, by directing Christians to a considerate observance of their duties, and stimulating them to the cultivation of those devout feelings and holy purposes with which it becomes them to attend to every religious ordinance. This little volume embraces five considerations: I. The nature of Christian Baptism, with the privileges thereunto annexed. II. The qualifications or preparations necessary to the due receiving it. III. The obligations of the Baptized. IV. A persuasive or exhortation to Baptism. V. A serious address to those who have been baptized.

With regard to the few pages of *new* matter, we shall quote the language of the editor, (Mr. Murch,) to whom the public owe the present edition.

"The editor is indebted to his highly esteemed friend and relative, the daughter of its worthy author, for the 'Fragment on Christian Communion,' now first published. It may be thought by some, that after the ample and eloquent discussions of the Rev. R. Hall, any further publication on this subject is unnecessary. To this it may be replied, that this little piece contains, in a small compass, the substance of the arguments for open communion, that the sentiments it expresses are in themselves very important, and that the spirit it breathes is highly creditable to the liberal feelings of the author, especially considering that sixty or seventy years since, the principles of mutual tolerance were not so well understood, nor so often acted upon, by the professed followers of Christ, as in the present day."

The Application of Christianity to the commercial and ordinary Affairs of Life. By Thomas Chalmers, D.D. Fourth Edition. 8*s*.

THE genius and eloquence of this celebrated writer have raised him to an eminence from which he commands the attention of a very wide circle of readers. We rejoice to think that he is zealously concerned for the propagation of christian truth, and not less so for the practical influence of that truth on the lives of all who are the avowed disciples of Jesus. This volume is eminently practical, while it contains some strong and pointed references to the doctrines of the cross.

It was the praise of Socrates, that he brought down philosophy from heaven, to direct the affairs of men on earth. To praise like this, on christian principles, Dr. Chalmers aspires. The first discourse is "On the mercantile virtues which may exist without the influence of Christianity." It contains several passages, extremely pungent, which show the author's deep and intimate acquaintance with human nature. The second is entitled, "The influence of Christianity in aiding and augmenting the mercantile virtues." The third is on "The power of selfishness in promoting the honestics of mercantile intercourse." The fourth is "The guilt of dishonesty not to be estimated by the gain of it." The fifth is "On the great christian law of reciprocity between man and man." The first part of this discourse appears to us marked with paradox and inconsistency. Much ingenuity appears, but we apprehend Dr. Watts's exposition of the golden rule will always be esteemed as far more judicious. The sixth is "On the dissipation of large cities." To this we cannot but wish the widest possible circulation, and especially in all our manufacturing districts. The seventh is "On the vitiating influence of the higher upon the lower orders of society." In p. 213 the author says a little quaintly, "*We happen* to be as much satisfied with the doctrine, that he who hath a real faith in the gospel of Christ

will never fall away, as we are satisfied with the truth of any identical proposition." We should like to know how this *happened*. Whether Dr. Chalmers be justified in comparing it to an identical proposition, we must not stay now to inquire; but it would be a high gratification to us to see from the pen of Dr. Chalmers, in the next volume, a discourse on the final perseverance of the saints.

The eighth and last discourse is an admirable one "On the love of money."

When these sermons were delivered, we apprehend the impression and effect, at the time, must have been very strong; though for want of method, little could be remembered. Sentences of enormous length should have been broken down into smaller pieces; but Dr. Chalmers is no friend to divisions and subdivisions: which, however, will always be necessary for ordinary minds. John Wesley, in numbering the paragraphs of his sermons, went into the opposite extreme.

There are some peculiarities in the diction of Dr. Chalmers, which we cannot recommend to the admiration of young ministers. In page 43 he tells us, that the Saviour "claims to be *the alone* master of those who put their trust in him." And in page 187, "He has chosen Christ for his *alone* master." In page 220, he says, "Many is the young man," &c. Perhaps these are scotticisms.—Several other things of this kind we had marked—but we forbear—recollecting that great writers have a great license in writing. Dr. Chalmers has availed himself of this liberty to a very unusual extent, in coining new words, and particularly in giving a *plural* termination to a number of words, in which, as far as we know, the ear of an Englishman would expect the *singular*. Thus, he writes *pieties—moralities—integrities—honesties—dishonesties—equities—literalities—conformities*, and many other words in the same way.

We cannot take our leave of this volume, without presenting our thanks to the worthy author; and we most fervently hope that he may long live to pursue his high career—that he may go "from strength to strength"—and that with all his influence he may promote the great cause of evangelical truth in that wide sphere in which he is destined to move.

Providence and Grace: as exemplified in some Account of the Life of Mrs. Sarah Baker; now living at ——. Designed principally for the Use of Young Persons. Bds. 2*s*.

THIS is a neat little book, admirably written, unfolding, in a very entertaining manner, a well-told tale, drawn from real life. If we are not greatly mistaken, it will be often reprinted, and read with delight. The influence of the christian religion on a person in humble life is so judiciously displayed, that we cannot but recommend it as a suitable present to young persons leaving the Sunday-school, or the Charity-school.

Farewell Letters to a few Friends in Britain and America, on returning to Bengal in 1821. *By William Ward of Serampore.* Pp. 312. Price 6*s*.

THE word "farewell" has a kind of mournfulness in it, which calls up the recollections of friendship, and excites its regrets and sorrows. We doubt not but many who enjoyed the company of the writer of these interesting letters, or who heard his evangelical and pathetic appeals, will feel all these sensations, and be thankful that their friend and brother, who is again gone "far hence to the Gentiles," has left behind him such pleasing and instructive memorials of his affection and regard.

These letters are dedicated to D. Bethune, Esq. and Mrs. Bethune, of New York.—Letter 1, is addressed to Dr. Newman, and contains reflections on returning to England.—Letter 2, to John Breckinbridge, Esq. of Princeton College, New Jersey, is on the present spiritual state of the world, and on the causes in the church which have led to the

neglect of the command of Christ, to preach the gospel to every creature.—Letter 3, to Dr. Ryland, is on the future state of the heathen.—Letter 4, to Dr. Staughton, of Philadelphia, is on the Hindoo philosophy.—Letter 5, to Dr. Chaplin, is on the Hindoo popular superstition.—Letter 6, to Miss Hope, of Liverpool, is on the state of female society in India.—Letter 7, to Dr. Steadman, is on the cruelties connected with the Hindoo superstition.—Letter 8, to Captain Wickes, is on the impurities of the Hindoo worship.—Letter 9, to the Rev. Christmas Evans, is on the concern of many of the Hindoos respecting a future state.—Letter 10, to Richard Phillips, Esq. is on the necessity of prayer for divine influence.—Letter 11, to the Rev. C. Anderson, is on the triumphs of the Missionary cause in India.—Letter 12, to Dr. Baldwin, of Boston, is on the number and character of the Hindoo converts.—Letter 13, to the Rev. D. Sharp, of Boston, is on the progress of the translations of the Holy Scriptures into the languages of India.—Letter 14, to the Rev. L. Bolles, of Salem, is on the necessity and progress of education in India.—Letter 15, to J. Douglas, Esq. is on the late great moral changes in India, and on the Serampore College.—Letter 16, to Joseph Butterworth, Esq. M.P. is on the striking nature of the change wrought in the views and character of a converted Hindoo.—Letter 17, to Mrs. Fuller, of Kettering, is on the certainty of the final and universal triumph of Christianity.—Letter 18, to a Missionary Student, is on the importance and on the duties of the Missionary life.—Letter 19, to Dr. Charles Stuart, is on the origin of the Mennonites, clearly tracing them to the Waldenses.—Letter 20, to the Rev. J. Kinghorn, is on the manner of worship, &c. among the Mennonites.—Letter 21, to the Rev. W. H. Angas, of Newcastle-upon-Tyne, is on the opinions of the Mennonites.—Letter 22, to the Rev. N. Messchaert, of Rotterdam, is on the number of Mennonite churches throughout the world.—Letter 23, to the Rev. J. J. Robertson, is on the present state of religion in Holland.—Letter 24, to the Rev. G. Barclay, is on the present state of religion in America.—Letter 25, to Mrs. Stretton, of Derby, is on the constitution and present state of the Episcopal Church in America.—Letter 26, to the Rev. J. G. Pike, is on the answers to prayer, as seen in the present remarkable movements among the Heathen.

The letters which relate to Missionary subjects, will be recognized by many as a recapitulation of the statements made by Mr. Ward, respecting the miseries of idolatry, and the triumphs of the gospel in India. Those which describe the origin, the manners, the sentiments, &c. of the Mennonites in Holland, will be read with interest by persons of our denomination in England and America. There is some curious information respecting the "Episcopal Church in America;" as it shows what episcopacy would be without the power of the state to give it efficiency and support. Pious feeling and becoming zeal pervade every part of this volume; though there are many appearances of these letters being hastily written, and that they have been printed without sufficient time being afforded the writer for careful correction. We can only find room at present for the subjects of which they treat: it is, however, probable that we shall insert the account of the Mennonites in some future numbers of our work.

The History of Religious Liberty, from the first Propagation of Christianity in Britain to the Death of George III; including its successive States, beneficial Influence, and powerful Interruptions. By Benjamin Brook. In 2 Vols. 24s.

This elaborate work, by which the author has deserved well of the Christian world, deserves a far more extended notice than our scanty limits will permit us to take of it. The first volume is divided into eight chapters, which we shall just mention in their order, with their contents.

Chapter 1, brings us to the death

of Henry VII, and is subdivided into four sections; in which Mr. Brook reviews the liberal constitution of the Apostolic churches—the liberty of the ancient British churches—the tyrannical usurpations of the Papacy—and the influence of Wickliffe's opinions. Chapter 2, is entirely devoted to the reign of Henry VIII. Chapter 3, to Edward VI. Chapter 4, to Queen Mary. Chapter 5, Queen Elizabeth. Chapter 6, James I. Chapter 7, Charles I. Chapter 8, The Commonwealth.

The second Volume opens with the reign of King Charles II, and the first chapter contains a large and interesting view of the *Act of Uniformity*. Chapter 2 includes the reign of James II. Chapter 3, King William and Queen Mary. Chapter 4, Queen Anne. Chapter 5, George I. Chapter 6, George II. Chapter 7, George III, which brings us to the "*Conclusion*, stating the nature and advantage of religious emancipation."

To give our readers a specimen of the author's manner of thinking and writing, we introduce an extract from Vol. II, page 523.

"To sum up the whole in few words, they [the Nonconformists] rest their claims on the following propositions, all of which they hold as inviolably sacred: That the power of magistrates is limited; and that they have no authority to take cognizance of the religious opinions of their subjects, until they produce some criminal overt acts, evidently injurious to society: that the power of judging what religious doctrines are to be tolerated, belongs to no human creature:—that the allowance of such power to any man, or body of men, implies the allowance of a right to suppress and persecute the opposite doctrines:—that no church has a right, either from the state, or from the scriptures, to prescribe articles of faith to her members:—that the words of divine inspiration alone are entitled to implicit submission:—that the religions tenets of the different parties may be equally protected, without the least prejudice to the community:—that the scriptures contain every thing necessary to salvation, and that the unlicensed belief and promulgation of what they contain, is the only proper security of true religion:—that a uniformity of Christian faith is equally impossible and unnecessary:—that the usurpation of a power over conscience is the grand characteristic of the Church of Rome; and so far as any other church retains this power, it retains the worst trait of antichrist, and imitates the worst part of popery."

Every one, whose eyes are open, can see that there is in this country, at this time, a powerful party in active hostility against the cause of religious freedom. Let Dissenters be awake.

Mr. Brook is passionately fond of his subject. He returns to it again and again, with the devoted attachment of the most ardent lover; and hence the same thought is presented to the reader, with innumerable repetitions.

This work, so highly creditable to the learning and industry of the worthy author, should be patronized by the opulent Dissenters, with a zeal worthy of the object, and proportioned to the merit of the book.

But we are quite aware that multitudes of pious persons in our congregations cannot afford to purchase these two large and closely printed volumes. It appears to us, therefore, much to be wished, that Mr. Brook could exhibit the leading facts, reasonings, and reflections, in a condensed, compressed form, so as to give us the substance of these volumes, which must have cost the writer immense labour, in a dozen penny tracts.

The Establishment of the Law by the Gospel. By Wm. Hamilton, Minister of Strathblane. Bds. 5*s*.

THAT no man can be a consistent friend to the gospel, who does not esteem the Law of God, is a maxim of the plainest kind. The righteousness of the law and the mercy of the gospel must stand or fall together; for if the commands of God are not such as we ought all to obey, it is justice and not grace that we should be delivered from their claims, and the consequences of their violation. Moses and Jesus are not opposed, and all who love the christian Mediator, highly esteem the Hebrew

lawgiver. The biblical mandates are imposed by divine authority; they have been honoured by the obedience of the Son of God, and in every age the faithful have delighted to regard them. In the present volume, this harmony between the law and the gospel is well illustrated, and while it deserves to be read by us all, we cannot too earnestly recommend it to two classes of professing Christians:—we mean those who fearing to trench upon the prerogatives of the divine benignity and clemency, refuse to admit or dread to speak of the claims of duty, and those who wishing not to encourage ungodliness, are unwilling to dwell in their reflections and discourses on the doctrines of grace. We fear the number included under each of these descriptions is not small; we think their mistakes are very injurious, and that this work is peculiarly adapted to do them good. Than this we have not seen a more seasonable work for a long time.

Reasons for admitting the divine Origin of Revelation. By Joseph Jones, M.A.

THE present volume contains the substance of a few sermons, which the author delivered to his people in the course of his ministerial duties. And since the scriptures, which invite us to regard a future life, and to oppose passions and practices in which mankind naturally delight, have been in all ages neglected in their laws, and denied in their divine origin, it has been necessary to prove that they came from God, and to show that their precepts concerning all things are right.

"A minute statement of the Evidences of Christianity must be sought in other books, (our author observes,) of which there is no deficiency."

We think that those who cannot consult the larger and more elaborate works on this subject, will act very wisely if they obtain Dr. Doddridge's three sermons on the Evidences of Christianity; and when they have studied them well, the present volume may be read with great advantage. It is certainly more adapted to strengthen than create a belief in divine revelation; to excite gratitude to God for so rich a gift, than fully to defend the mind from the attacks of infidelity.

The Student's Manual: or an Appendage to the English Dictionaries; being an etymological and explanatory Vocabulary of Words derived from the Greek. In two Parts. 1s. 6d.

THIS appears to be a respectable little work, prepared by an able hand, and adapted to give valuable assistance to children and young persons, for whom it is designed.

The Spirit of Prayer; or, a Discourse on the Nature of Prayer, &c.; with Directions for attaining the Gift of Prayer. By Nathaniel Vincent, M.A. a Nonconformist Minister. Second Edition, carefully revised and corrected. *To which a Memoir of the Author is prefixed. By J. H. Hopkins.*

PUBLICATIONS of this nature are always seasonable; and we are happy to find that the spirit of prayer seems to be remarkably reviving at the present moment. It is, in our view, an auspicious indication of the merciful designs of God towards our apostate world; for prayer is essentially connected with success in the distribution of the gospel; and we cannot therefore but warmly recommend this, and every similar work which is adapted to excite to the increased practice of prayer, and to afford assistance in the proper discharge of this delightful and obligatory service.

Prayers for every Morning and Evening; to which are added, Serious Songs, intended to promote the Cause of Piety, Virtue, and Humanity. By Joseph Jones, M.A.

IN the address prefixed to these prayers, the worthy clergyman has

given the children of his flock much good and wholesome advice, with a studied plainness of speech. But when he says, page 6, "You are in some sense or other Christians," we think the poor children will be at a loss, and perhaps the teacher himself may be a little embarrassed in giving an answer to a question founded upon that part of the address. We recommend it to the author to increase the number of *serious songs*, if the public shall call for another edition of his little book.

LITERARY INTELLIGENCE.

Just Published.

A Reply to the principal Objections advanced by Cobbett and others against the Framework-knitters' Friendly Relief Society. By Robert Hall, A.M. Price One Shilling.

Woman in India: a Poem. Part I: Female Influence. By the Rev. John Lawson, Missionary at Calcutta, and Author of Orient Harping. Foolscap 8vo. 1s. 6d.

Spiritual Recreations in the Chamber of Affliction, or Pious Meditations in Verse. Written during a protracted Illness of thirteen Years. By Eliza. Post 8vo. 6s. Bds.

In neat 12mo. Vol. I. The Church in the Wilderness; or, the Encampment of the Israelites: in which are displayed the Treasures of Providence and the Riches of Grace; designed to promote the Faith and Comfort of the Lord's People in their Way to the Heavenly Canaan. By William Seaton, Minister of the Gospel, Wandsworth, Surry.

Ogle, Duncan, and Co.'s Catalogue of Books, containing the most extensive Collection of Works in Theology and Oriental Literature ever offered for Sale; together with a List of Sermons, English and French; the whole forming a Clerical Vade-Mecum from which Clergymen and others may select such Books as they want to consult on the various Subjects of Polemic and Dogmatic Theology, Ecclesiastical History, &c.

Fashionable Orthodoxy; or, the High Road to Preferment. Containing suitable Directions for obtaining Popularity, Patrons, and Promotion in the Established Church; with Instructions for the Education of Young Gentlemen intended for the Ministry; and Hints for Ordinations, Preaching, &c. &c. &c. Exemplified from the best living Authorities. By Verax. 8vo. 8s.

A Chart, exhibiting a Sketch of the most distinguished Tenets of various religious Denominations, from the Commencement of the Christian Era to the present Time. A new Edition, improved. By the Rev. James Churchill, Thames Ditton.

A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church-government; being an Attempt to trace out the primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B.A. of Wymondly Academy. 12mo. Price 3s.

Sunday School Dialogues, by the Rev. Dr. Marshman, one of the Senior Missionaries at Serampore. Two Parts.

Preparing for the Press,—Pocket Anecdotes, with brief Notes subjoined; by the Rev. James Churchill. N.B. Any Communications for the Work, from the Editor's Friends, will be gladly received: addressed 13, Prince's-street, Soho.

The Christian Temper; or Lectures on the Beatitudes. By the Rev. J. Leifchild, 8vo. 7s.

A Manual of Logic, in which the Art is rendered practical and useful, upon a Principle entirely new, and made perfectly intelligible to the most juvenile Capacity. By J. W. Carvill, Lecturer on Natural Philosophy, &c. Price 3s.

The Reverend Mr. Nolan has the German Grammar at Press. The Spanish only remains to be done, which will be finished in the present Month. The Hebrew, Syriack, Chaldee, Greek, Latin, Italian, and French, are uniformly printed, and the whole forms a Polyglot Grammar, in which the Genius of the principal ancient and modern Languages is explained, upon an uniform Plan; and by a new and simple Principle of Analysis, applied to the Improvements of the latest and most approved Grammarians.

W. Shingleton will shortly publish Twelve Sermons upon some of the most important Doctrines and Facts which belong to the Christian Revelation. The Design of this Publication is to fasten upon the Minds of young Persons, the peculiar and extraordinary Claims which the New Testament has upon their Attention and their Practice. The Price of the Volume will be fixed at Eight Shillings.

Annual Meetings.

LONDON MISSIONARY SOCIETY.

(Concluded from Page 258.)

Sermons were preached at Surry Chapel by the Rev. G. Clayton (Walworth) from Eph. ii. 11, 12; at the Tabernacle by the Rev. Thomas Craig (Bocking) from Acts xx. 24; at Tottenham-court Chapel by the Rev. John Brown (Biggar) from 1 Chron. xxix. 5; at St. Bride's by the Rev. Dr. Williams (Stroud) from Matt. ix. 36; and at Surry Chapel in Welsh by the Rev. David Peter (Theological Tutor, Carmarthen), and the Rev. John Elias (Llanfechel, Anglesea).

The Report was read at Queen-street Chapel May 10. At this assembly appeared Ratafe, brother-in-law of Radama king of Madagascar. This prince, whose aspect is remarkably benign, was attended by his Secretary, his Interpreter, a Mr. Harrison who accompanied him from the Mauritius, and four of the ten boys who are come to England for instruction. He was addressed in French by the Chairman (W. A. Hankey, Esq.), and in English by the Rev. Rowland Hill. After he had been present about half an hour he withdrew. He had been presented to his Majesty at the Drawing-room.—Mr. Campbell also, who embarked at the Cape Feb. 15, touched at St. Helena March 1, crossed the equator March 16, passed the Western Islands March 17, and landed at Portsmouth May 8, gratified the audience with a brief account of his having penetrated into the interior of Southern Africa 250 miles north-east of Lattakoo, and of his having discovered very considerable cities, one of which (Kurrechane) contains 16,000 inhabitants, where are manufactories of iron goods and pottery. We understand that Mr. Campbell is preparing for the press an account of his late journeys beyond the colony.

The following is a letter to the Society from the King of Madagascar.

"Gentlemen,—When the treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tanarive, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request. Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force contrary to the light of their understandings, therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it, provided you send skilful artisans to make my people workmen as well as good christians. I avail myself of this opportunity, Gentlemen, to promise all the protection, safety, respect, and tranquillity, which Missionaries may require from my subjects. The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the christian religion, and in various trades, such as Weaving, Carpentry, Gardening, &c. I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

Accept, Gentlemen, the assurance of my esteem and affection.

(Signed). RADAMA, King."

On Saturday, May 5, the Rev. Mr. Tyerman and Mr. Bennet, the gentlemen who compose the deputation to Otaheite, &c.—the Rev. Mr. Jones, Missionary, with Mrs. Jones;—Mr. Armitage, Cotton Manufacturer, with Mrs. Armitage and two children; and Mr. Blossom, Carpenter, &c. with Mrs. Blossom;—embarked at Gravesend on board the *Tuscan* (a Whaler); but being detained in the Downs and at Spithead by contrary winds, did not leave the latter place until Friday afternoon, May 18, when they proceeded on their voyage with a fair wind. They earnestly desire the prayers of all the members of the Society, and of pious persons in general, for their safe and prosperous voyage, a favour which we hope will not be denied to persons who thus generously "hazard their lives for the Lord Jesus," and the salvation of men.

PROTESTANT SOCIETY FOR THE *Protection of Religious Liberty.*

The Tenth Annual Meeting of this Society, was held on Saturday, May 12, 1821, in the capacious Room of the Old London Tavern, Bishopsgate-Street. Time had not obliterated from the public mind the remembrance of the instruction and delight obtained at the former anniversaries of this important Institution. Although the room is larger than any of the places at which the Society before assembled, it could not contain half of the crowd who sought admission; many persons came four hours before the time appointed for the meeting, and hundreds were compelled to retire, suffering the pain of disappointment. Mr. Whitbread, M. P. for Middlesex, was in the Chair. When Mr. Wilks presented himself to the assembly, to make his annual exposition, much time elapsed before the plaudits would allow him to proceed; and he delivered a speech which continued about two hours and a half, and which, alternately instructing by information, interesting by pathetic narrative, and arousing by the most inspiring energy, perpetuated an attention and excited an applause not to be described.

Amongst other things he stated the successful result of the prosecution of the Parish Officers at Stretton, in Warwickshire, who disturbed Robert Newman in his cottage: and the purchase of a dwelling where, at Ewelme in Oxfordshire, Amos Norroway, whose conference with the Bishop of Llandaff had given him just celebrity, might, fearless of ejection, receive the Christian Missionary, and allow his neighbours to unite in humble adoration and fervent praise.

The new cases that had occupied the attention of the Committee during the past year were then detailed. As to pecuniary claims for Poor's Rates, at Leatherhead and Chatham—for Church Rates, at Paddington—and for Assessed Taxes in Wales:—As to Mortuary Fees at Pontefract and Blockley—Easter Dues at Wellingborough and Frome—and Turnpike Tolls in various places—as well as to the non-liability of Dissenting Ministers to serve in the Militia—He communicated information and supplied much admirable advice.

The Riots that had occurred in the Edgware Road—at Swanton in Norfolk—at Worksop in the county of Nottingham—at Botley, Southwick, and Totton in Hampshire—and a decision of the Magistrates for that county, that they could not enforce the penalties imposed by the Toleration Acts on offenders convicted of offences, and sentenced by themselves to the payment of the penalties, evinced that protection continued to be needful even in opulent and enlightened districts, and that unless the small establishments of village worshippers were secured by that Society, they would be swept away by inundations from vulgar violence or power misapplied.

Oppressions of the poor, when compelled to enter workhouses or supplicate parochial relief, by depriving them of the benefit of public

worship, and refusing to permit them to receive consolation in sickness, old age, and death, from their Pastors and religious friends, being again renewed, were again communicated and condemned, and they confirmed the reluctance, often expressed, to increase the means of thus inflicting ill, on those persons who so abused their "brief authority," by entrusting to them the universal Education of the Poor.

Statements were then made of the illegal conduct of the Clergymen at Hartland in Devonshire, and at Bishopston in Wilts, in declining to read the Service of the Church over the bodies of those who had not received the rite of Baptism from Episcopalian hands: and especially of the refusal of the Vicar of Kimbolton in the county of Huntingdon, to marry Joseph Hudson and Mary Williamson, because the Bridegroom being the son of a Baptist Dissenter, had never been baptized; with the applications to their several Bishops and the apologies the Clergymen had been compelled to make. Those statements were obviously listened to with pity, but with pleasure; pity for Ministers of the Established Church, who displayed an animosity so unchristian but so impotent—and pleasure, that on all those occasions the interpositions of the Committee were attended with just and most triumphant success. Wishes also were expressed, and loudly approved, that the Unitarian application to Parliament for relief as to marriages should finally succeed, and that by the burial of Dissenters in their own cemeteries they should diminish the power of vexation which so many Clergymen continued to exert.

Of lesser indications of the inclinations of Clergymen unkindly to assume or pervert authority, other instances were then adduced; and among them the prohibition by the Vicar of Hungerford, in Berkshire, of the tolling of the parish bell at the funeral of the affectionate and lamented wife of the Rev. R. Frost, the Dissenting Minister in that town, especially produced displeasure and regret.

(To be concluded in our next.)

LONDON SOCIETY FOR *Promoting Christianity among the Jews.*

The Thirteenth Anniversary was held May 4, at the King's Concert Room in the Haymarket, Sir Thos. Baring in the chair. Speakers;—Bishop of Gloucester; Lord Calthorpe; Sir T. Baring and Sir C. S. Hunter; R. Grant, Esq. and the Rev. Messrs. Burn, Bushe, Hawtrey, Jowett, Richmond, Simeon, Solomon, and Way.

Receipts, £10,789 18*s.* 10*d.* Expenditure, £13,140. The New Testament has been translated into pure Hebrew, a work never attempted before. It has also been translated into German Hebrew.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

The Annual Meeting was held at Freemasons' Hall, May 17, his Royal Highness the Duke of Sussex in the Chair. Speakers, The Duke of Sussex; Prince Rafafe of Madagascar; W. Allen, W. Evans, J. H. Harrington, W. H. Trant, and J. Vanhoven, Esqrs. and the Rev. Messrs. Aspland, Burder, G. Clayton, Collyer, R. Hill, Hillyard, Ivimey, Thorn, and Ward. His Royal Highness the Duke of Sussex made a very excellent speech of considerable length. "As for myself (said the Duke) I can only state that I have been brought up in the principles of general toleration. I felt that it was instilled into me from the first moment that Providence gave me power to think; I felt that I owed it to that country which had so generously adopted my family; and I conceived that the best mode of expressing that gratitude, was to follow strictly those principles which brought my family to the Throne. There may be in matters of this sort a diversity of opinion, or rather a diversity of shades of opinion; but I am satis-

fied that, on this point, those who really think honestly must have all the same feelings. There may be different ideas as to the prudence of expressing these notions more or less openly; but, for my own part, I have no such dread. I have never known what it was to fear danger; but when I have seen it, I have endeavoured to grapple with it, trusting to Providence to carry me through the conflict, and where any one is conscious of the rectitude of his own principles, and that he acts upon reflection, he neither fears misrepresentations, nor dreads calumnies. I have always felt that to think like an Englishman, and to think like a British Prince, was to act just as the person I was thinking for would act himself; and when difficulties have been started, I have always considered, that so long as this country is England, so long free toleration must exist; and nothing but the subversion of the country itself can destroy this plant, or blast the hope of the inhabitants of this blessed land."

"I have not supported the National Schools—first, because I am not yet satisfied that all those funds which are allowed to the Church of England are properly applied, and till I am satisfied on this point, I will not put my hand into my pocket to assist them; and secondly, I have an objection to a partial creed; because, where A, B, and C, are the subscribers, it is but right that they should send individuals to that School. Now where there is a creed that the child *must* learn, I think that is not a fair Institution; but I respect them, and if they go on promoting the cause of education, let them go on; but I think if this ship should sink, the National Schools would go down full gallop after it. We must therefore keep up this *ship, to keep up the National Schools. But I have no distrust of this sort, for I see you all are pleased, and I have always found in the *moral* sense of the word, that the will is sure to carry success with it. I cannot help expressing my very great gratification at the Report which has been read; for if you were to have the map laid before you, you would scarcely find a spot in the known world to which this Institution has not extended. Now, if with the small means you have, you are able to reach over the whole of the terrestrial globe, where is the man who would refuse to give his assistance on this occasion? You cannot conceive the good that Institutions of this sort have done. By these plans you are more likely to get rid of your little party feuds, and you will have only an anxiety to promote the good of mankind. From America also you find there are exertions making, that must be gratifying to all men: by these pursuits we shall be more ennobled than by triumphs and conquests, which though they may be necessary at the moment, (for I do not now enter upon that subject,) I think it would be infinitely better if they had never existed at all."

* The British and Foreign School Society.

THE GENERAL UNION.

THIS Body was formed with the intention of bringing the churches in town and country into such an acquaintance with each other, as might lay a foundation for the interchange of kind offices, according to their respective circumstances. The time of the meeting this year, fixed at the preceding one, was altered, for the accommodation of the other services of the week; and the assembly was held at Carter-lane, on Wednesday, June the 20th, at eight o'clock—Dr. Rippon in the chair. Brother Shirley of Sevenoaks having prayed, the accounts from the Associations and Churches in the country were then delivered. The success of the gospel-ministry, in so many places, with the prosperity and beneficial influence of Sunday-schools, now so universally patronized among our connexions, spread joy and gratitude through the whole audience. But as not much more than two hours could be spared for this service, the time was found quite insufficient for the business.

Towards the close, Dr. Rippon apologiezd to the UNION, as he had not prepared the *Epistle* for the *Yearly Meeting*, which the brethren of the metropolis had appointed him to draw up; but expressed his intention, if spared, and it should appear requisite, to prepare one for the next year, unless domestic afflictions, or other unforeseen providences, again prevented him. He then added, that though he had not produced the expected paper, instead of it, he felt the great pleasure of introducing to the notice and patronage of the Body, according to the appointment of last year, The SIX VIEWS OF BELIEVERS' BAPTISM, for which we are indebted to the late venerable Mr. *Ryland*; and for the enlargement of it, and the Appendix, to our highly esteemed brother, Dr. *Ryland*, an invaluable piece, which in its enlarged form has been out of print several years, but is now republished, with the Doctor's consent.* He then recommended, with some encouraging circumstances, the importance of *Catechising*, which he feared was almost universally neglected—and terminated the service by a very short prayer. The assembly was then adjourned to the Wednesday in our Missionary week, next year, to be held in the same place, at *seven* o'clock *in* the morning, unless timely notice be given in our Magazine to the contrary.

STEPNEY INSTITUTION.

ON Thursday afternoon, June 21, at six o'clock, a sermon was preached at Salters' Hall, for the benefit of this Institution, by the Rev. J. K. Hall of Kettering, from 1 Tim. iii. 6, "Not a novice, (or new convert,) lest being lifted up with pride he fall into the condemnation of the devil." The Rev. Jenkin Thomas began, and the Rev. Mr. Lacey, (the minister of the place,) concluded, in prayer.

Our excellent friend, the Rev. Dr. Newman, having been compelled by long-continued indisposition to relinquish some of the labours in which he has been so usefully engaged, has resigned his situation as *resident Tutor* in the Academy at Stepney, but still retains his offices of President and Divinity Tutor in that Institution. His former situation in the house is now filled by the Rev. Samuel Young, the Classical Tutor.

BAPTIST HOME MISSIONARY SOCIETY.

THE Anniversary of this Society was held at the City of London Tavern on Tuesday evening, the 19th of June, 1821, BENJAMIN SHAW, Esq. in the chair.—After singing and prayer the Chairman thus addressed the meeting.

Ladies and Gentlemen, another year has passed since we met on the business of this Society. It is unnecessary for me to say, that the design of the present meeting is to attend to the report of the operations of the Committee during the past year. Whether we consider the objects of the Society, or the hands into which its concerns have been committed, it is impossible for us to have a doubt of the interest of the report.—Ladies and Gentlemen, we are now at the first of a succession of meetings, which, though they are distinguished by different names, have for their object the glory of God and the good of mankind; and among the various arrangements of these meetings, it has been most happily thought of that this Society should take the precedence; for while we contemplate with satisfaction and gratitude the progress made by christian missionaries in distant countries, we should always with gratitude recollect, that had not the gospel been planted in this land, humanly speaking it had not been preached in distant countries,—and

* Sold by *Pewtress* and *Lowe*, Gracechurch-street; *George*, Brick-lane, Spitalfields; *Cox*, St. Thomas's-street, Southwark; and by most of the Baptist ministers. Price Twopence, or Fourteen Shillings a Hundred.

that this country may, under providence, be considered as the source from whence those countries are supplied, and that, in proportion as the gospel standard is erected in this country, in a similar proportion will it wave its standard in distant lands. If therefore we are desirous that foreign missions should flourish, we should attend to our own country, for here we have much land that wants cultivation; and in proportion as that is cultivated, the whole country will become christian, and the people Christian Missionaries. If every inhabitant experienced the power of the Spirit of God upon his own heart, we should have the most powerful assistance for the diffusion of the gospel in distant lands, the numbers of that army being thus increased by which Satan's kingdom is to be invaded and overthrown. Let us remember, while the Bible is the lever by which the world is to be raised and benefited, that Britain is the fulcrum on which that lever is to be placed. Let us acknowledge with thankful hearts the benefits we enjoy from having been born in this country, and let us render the best acknowledgments in our power by spreading the Bible at home, thus contributing most effectually to its dissemination abroad. I will not detain you any longer, but will now call upon the Secretary to read the Report.

The Report was accordingly read by the Rev. Mr. EDWARDS.

The Report stated that this Society has now *Eight* Missionaries, stationed in the counties of Derby, Devon, Hereford, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to the work, and under the direction of the Committee. There are also upwards of *Sixty* Ministers and occasional Preachers of the Gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in about Three Hundred Stations, situated in *Twenty-three* different counties in England, and *Five* in the principality of Wales, besides those which have lately been established on the adjacent Islands of Jersey, and Scilly. Connected with these stations are *Seventy* Sunday Schools for Children, and *Ten* for Adults, containing an aggregate number of at least Four Thousand Children.

The Committee confidently hope that when the objects and operations of this Society are better known, they will be more liberally supported;—Opulent Christians will feel their obligations to give out of their abundance—Auxiliary Societies will be formed in congregations, schools, and families, and thereby present the youngest and the poorest with the privilege of co-operation; and that in an age and country so distinguished for *Missionary exertions* ABROAD, this Institution which has for its object the *spread of the Gospel at* HOME, will not be suffered to languish for want of support, till the inhabitants of every town, village, and hamlet, *in our own country and nation*, shall be able to read and *hear the words of eternal life.*

The Resolutions being in substance the same as those of last year, were unanimously passed, and the following persons were elected as the Officers and Committee for the year ensuing.

William Day, Esq. *Treasurer*, 99, Newgate-street.

Rev. John Edwards, *Secretary*, 21, Thornhaugh-street.

COMMITTEE,

with power to add to their numbers.

Rev. F. A. Cox,
T. Griffin,
James Upton,
Messrs. A. Beatson,
S. Bligh,
J. Brown,
W. Cozens,
C. Cadby,
J. Dawson,
W. Dry,
J. Dyer,
T. George,
J. Heath,
D. Humphrey,
J. Hanson,
J. Marshall,
S. Marshall,
W. Napier,
R. Nichols,
J. Roots,
T. Thomson,
S. Williams.

And that Messrs. Beatson, Freme, and J. B. Wilson, Esq. be the Auditors, and Mr. James Norton the Collector.

Rev. Dr. RIPPON. Mr. Chairman, I rise not to detain you, or this vast assembly, many minutes. The Report, this *very interesting* Report, is before you; and I am persuaded there can be but one opinion concerning it,—that it is a report of very great importance. You are by the motion in my hand requested to receive it; and I am sure there is no one who has heard it, and who possesses any benevolence towards mankind, or any concern for their immortal interest, that can help receiving it. But what we feel concerned about is, that it should be received aright. I am sure, as an individual, I shall join in receiving it with gratitude to my christian brother Edwards, and others who have been associated with him in helping forward this good work; for gratitude is due to our brethren, to those who have held up their hands, and to all who have assisted by their contributions. But you know whither these ideas ought to conduct our minds. They ought to excite gratitude to that great Being in whose presence we now are. And oh, what ambition should inspire our hearts, that each of us may be able to add, "whose I am, and whom I serve!" One of my brethren, a beloved friend at my right hand, has just said to me, "Sir, if you begin to speak, you know so much of missionary business both at home and abroad, that you will hold on till midnight." Now I shall be very far from doing so, though I think he is one of the best of all the prophets that I am acquainted with. It is true I feel much for this cause; for I happened to be one of the first, if not the very first that engaged in the work of Home Missions; all the ground in the West of England I have gone over in the operation of village preaching, and I could detail some circumstances with great pleasure; but I forbear; for I am to move the adoption of the report, and I wish some of our junior brethren to enter on this detail. But if I should be here at a quarter-past eight o'clock, and there should be no speaker to address you, I will entertain you about half an hour. I will therefore now only move that the Report be received.

Rev. Dr. NEWMAN. Mr. Chairman, Ladies and Gentlemen, I have no doubt that there are many of our worthy friends from the country who would most readily and effectually have seconded this motion; and I do not know how it has fallen to my lot to do it. Indeed I cannot think there is a person present who would not second the motion just made; for I am willing to think we are all of one mind and of one heart respecting the great object of this Society. Certainly, my christian friends, if what you have now heard be true (and there can be no question as to the truth of these statements) it is high time we had more Bibles, more Tracts, more Schools, more Preachers, and more Societies; or at least that there were ampler funds, and that greater exertions were made to support them. If it be true, for instance, that a large and populous county is even now, as it respects the greater part of its population, in deplorable darkness, it is high time that we should exert ourselves, and see if it be in the power of our hands to promote its illumination. There is no doubt very much land that remains to be possessed; and if all the facts could be brought and laid before us, they would unquestionably be appalling. If we knew precisely and accurately the state of our own country at this moment, it would fill us with fear and trembling. But we are met on this occasion to give thanks to God, the great Father of lights, for what has been done already, and for the prospect of what will be done in years to come. I was thinking recently of the great benefits this country has derived during the last three hundred years from the Reformation. I would not detain you; but I would just advert to this circumstance, that we are under great obligations under Divine Providence to those illustrious men who laboured hard, and suffered for a long

course of years, and that we are now entering into their labours. If I might name some of our own countrymen, whose names should be held in everlasting remembrance, I would name a Wickliffe, a Tyndale, a Cranmer, a Latimer, and a Knox. These are men, to be in alliance with whom in any way must be a high honour indeed; to be treading in their steps, and imitating their great example. They laboured, and laboured hard, and suffered much, to introduce what we now enjoy. Permit me to call your attention to the city of Cambridge in 1529, before the commencement of the Reformation in this country. There was Latimer, who was characterized by his plain, rough, blunt manner, joined with a great deal of fervour; concerning whom Dr. Bates observes, that a rough piece of iron red-hot will pierce deeper into a piece of wood than a fine-polished spike that is cold. It was to be expected that Satan would raise great opposition to this work; accordingly there was a Dr. Buckenham of the order of Black Friars, who set himself in opposition to Latimer. Latimer having pleaded most strenuously that the people of England should have the word of God in their own language,—this Dr. Buckenham violently opposed, bringing five arguments out of the scriptures, and four out of the fathers, to show the impropriety of the people having the scriptures in their own hands. We have not all these arguments; Fox has not preserved them; but I can give you a specimen of them. If, said the friar, the Bible were printed in English, the most dreadful consequences would ensue. If a ploughman were to read such words as these, *No man that putteth his hand to the plough and looketh back is fit for the kingdom of heaven*, he would be terrified; he would cast his plough under the hedge, and we should all be ruined. So if a baker should read, *A little leaven leaveneth the whole lump*, he would leave out the leaven, and would give us very bad bread, or none at all, and in that way we should be ruined. Another who should read, *If thine eye offend thee, pluck it out, and cast it from thee*, would pull out his eyes, and we should have a nation of blind beggars. Latimer having given notice that he would answer the friar, the greatest attention was excited; all the heads of houses, and the most reputable inhabitants of Cambridge, were assembled; and the friar sat facing the pulpit. Latimer contended that the people of England were not so foolish as the friar had represented. "At all events (said he) let the experiment be made: it will be time enough to bring forward this objection when they are guilty of such egregious blunders." He pleaded, however, that there was no danger to be apprehended; that the figurative language of scripture was perfectly intelligible, and that such figures as our Saviour employed were common to all nations. "The painters (said he) put them on the walls of our houses, and you see them every where. And (continued he, looking towards the friar) if a painter should draw a fox peeping out of a friar's cowl, the people of England would not suppose that a fox was actually meant; they would know that the fox was only intended to be the image of the friar, a symbol of the craftiness, cruelty, and subtlety of these men, who must be opposed that we may have the word of God in plain English."—By the force of these arguments, accompanied as they were by the Spirit of God, so strong an impression was made that the friar never dared to look at Latimer again. We are now enjoying the blessing of these labours. The evils which the friar prognosticated never did, and never will occur. Let the people have the Bible, (and if preachers are necessary to explain the word of God, let them have preachers too,) that every man in his own language may have the knowledge of that manifestation of mercy to which we are so much indebted. But I forget myself: I must conclude, by seconding the motion which Dr. Rippon has made.

The motion being put by the Chairman, was carried unanimously.

After various letters had been read by the Secretary, the Rev. Dr. STEADMAN said, "Mr. Chairman, perhaps on various accounts I might justly have pleaded an excuse for not speaking on this occasion, as my voice has been heard at nearly every meeting of this Society; to which add, that a journey from Yorkshire since yesterday morning, makes me feel not very fit to address this meeting. But my feelings have been excited since I have been here, by circumstances that do not allow me to be silent. I wish the example of doubling the subscriptions, which has just been mentioned, may be universally adopted. There are several things in the Report, which have been to me peculiarly interesting; and I cannot but notice that the scene now before me impresses me with feelings which I cannot well express. It leads me to look back to former days—to the days of Tyndale, who was born on the borders of my own native county. Wickliffe, who preceded him, was a Yorkshire man, and came from the neighbourhood of Richmond, where our labourers have raised a church; and I cannot but notice that the first person who introduced the gospel into that town, (before which it was one of the most destitute in the kingdom,) was Christopher Kitchen, who resided under my own roof, and loved the gospel. A gentleman in my neighbourhood had ten pounds at his disposal, for spreading the gospel in the North Riding of Yorkshire, and we sent Kitchen. He found his way to Richmond, and laid the foundation of a church, which continues to the present day. God had afterwards work for him to do in Jamaica, and there he entered on his work and died—but he found as ready a road to heaven from Jamaica, as from any part of England. It is the happiness of every good man who dies in the cause of God, to have a guard of angels to convoy his soul to heaven; and they know where to find him in any part of the world. It is not thirty years since a few individuals first thought of any thing like Home Missions. I was applied to by a gentleman in the metropolis, for an account of the journey of brother Saffery and myself. This, I believe, laid the foundation of the Itinerant Society in London; for before that period any thing like it was regarded as a kind of religious anomaly, while Herefordshire, Gloucestershire, and many other counties, were in such a state, that we scarcely knew what to ask, though my own soul, and those of my brethren, sent forth sighs to heaven, that God would in some way set engines to work to lessen the tide of evil that overwhelmed the country, and introduce the gospel into towns and villages where not a single individual knew any thing of the Saviour."

(To be continued.)

The following Sums were received at the Annual Meeting:

	£	s.	d.
Auxiliary Society at Church-street, per the Rev. James Upton	30	0	0
Part of a Collection at Ditto	6	12	3½
Ditto at Harlow, per Miss Lodge	5	0	0
Ladies' Association at Sevenoaks, per the Rev. Mr. Shirley	5	0	0
Collected by T. Raymond of a few Friends and Workmen in a Smith's Shop, per the Rev. W. Shenston	4	0	0
Straw Castle, per Miss Burford	0	13	0
Forfeit-box, among some young People at Unicorn-yard	0	14	1
Teachers and Friends at Keppel-street Sunday School, per H. Tatham, Junior	5	0	0
Protestant Dissenters' Charity-school, Bartholomew-close, per Mr. Boulton	5	5	0
A Friend, who doubled his Donation on account of the Intelligence he received	2	0	0
F. C. per the Rev. Joseph Ivimey	10	10	0
J. B. Wilson, Esq. per Secretary	25	0	0
Collected at the Doors after the Public Meeting	51	10	6

On Friday Evening the East London Auxiliary to the Baptist Home Missionary Society, held its Anniversary in Devonshire-square Meeting-house, Dr. Steadman in the Chair; the Collection amounted to 15 17 6

An Account of the Sums collected by the Rev. John Chin, in his late Tour through Suffolk, will appear in our Annual Report.

*** Donations and Subscriptions will be gratefully received for this Society by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street; and the Rev. JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street.

Intelligence, &c.

BURNING OF WIDOWS IN INDIA.

This horrible subject was brought before the House of Commons, by Mr. Fowell Buxton, on Wednesday the 20th of June. Many awful facts, with which our readers are well acquainted, were stated, and appear to have made a deep impression. The motion proposed was, "for copies or extracts of all communications received from India, relative to the burning of females on the funeral piles of their deceased husbands." It is pleasing to perceive that no opposition was offered to this proceeding; we doubt not it will be followed up by some strong resolutions, expressive of the abhorrence felt by the British Parliament and the British public at such shocking enormities being practised among a hundred millions of persons subject to the British Government. One gentleman, (Mr. Hume,) who has resided in India, observed, that "if it was rendered necessary to take out a regular license, at the expense of two or three thousand rupees, for the privilege to burn, the evil would be very much diminished; as the relations of widows, who now urged them to burn, would not supply a rupee towards the expense, and the widows would thus escape death."

YORKSHIRE AND LANCASHIRE *ASSISTANT* BAPTIST MISSIONARY SOCIETY.

The Yorkshire and Lancashire Assistant Baptist Missionary Society will be held at Bradford, on Wednesday the *1st day of August, instead of the 2d Wednesday in July.* The Rev. Jenkin Thomas of Oxford, and the Rev. Robert Hall, A.M. of Leicester, are expected to preach.

Poetry.

ON
THE DEPARTURE
OF
Messrs. WARD and MACK, and their Companions,
Who left London, May 28, for India.

BY A FRIEND.

When call'd to part with those we love,
Sorrow hangs heavy on the brow;
And though but transient their remove,
Yet tears of sweet affection flow.

But harder still the task appears,
When christian friends must disunite,
And days and weeks and months and years
Impede their intercourse and sight.

But O the agonizing strife
To part with those we love below,
And bid adieu—(perhaps for life)—
To joys that from their presence flow!

Yet Jesus and his cause demand
A sacrifice as great as this;
'Tis he requireth at our hand
A portion of our earthly bliss.

Lord, we resign our friends to thee,
Their persons and their interests too;
Conduct them o'er the mighty sea
Until the Indian shores they view.

O let a sacred joy and peace
"Far more exceedingly" requite
The loss of home, or friends, or ease,
And fill their spirits with delight.

Their persons keep, their efforts bless,
Be with them till their lives shall end;
Then let them triumph in thy grace,
And bid their souls to heaven ascend.

E. Dermer.

Erratum.—P. 236, col. 2, l. 37, *for* "advantages" *read* "disadvantages."

Irish Chronicle.

SEVENTH ANNIVERSARY
OF THE
Baptist Irish Society.

The seventh Anniversary of the Baptist Irish Society was held on Friday the 22d ult. at the City of London Tavern. Upwards of 460 persons breakfasted at the Tavern, and were seated in the large room before seven o'clock. When the chair was taken by William Burls, Esq. the Treasurer, the doors were thrown open, and the room was soon filled and crowded in every part. The proceedings of the Meeting, which continued until half-past eleven o'clock, were so gratifying, that no uneasiness was expressed, and the attention appeared as strong even at the close of the Meeting as when the proceedings commenced. After the Rev. Mr. Pritchard had prayed, the Report was read by the Secretary; the following Resolutions were then proposed, and carried with the most perfect unanimity; and the Meeting concluded by singing the 117th Psalm, "*From all that dwell below the skies,*" &c.

It was proposed by W. B. Gurney, Esq. and seconded by the Rev. Mr. Marsden, (one of the Treasurers of the Wesleyan Missionary Society):

1. That the Report now read be adopted and circulated; and this Meeting desire thus publicly to acknowledge their gratitude to God, for any measure of success which has attended the labours of the Society, and to express their deep sense of the need of an abundant influence of the Holy Spirit, to make the means the Society employs effectual to the further promotion of the gospel in Ireland.

Proposed by the Rev. J. Saffery, and seconded by the Rev. Dr. Steadman:

2. That this Meeting are increasingly convinced of the usefulness of the Readers of the Irish scriptures, and of the peculiar adaptation of that part of the Society's plan to the actual situation of the Aborigines of Ireland; and recommend the Committee to endeavour to increase the number of such agents.

Moved by the Rev. William Shenstone, and seconded by Samuel Jackson, Esq.:

3. That this Meeting are obliged to the Treasurer, William Burls, Esq.; to the Secretary, the Rev. Joseph Ivimey; and to the Committee, for their services during the past year; and request Mr. Burls and Mr. Ivimey to accept the same offices for the next year; and that the following persons compose the Committee for the year ensuing:

Mr. Chapman Barber,
Charles Burls,
S. J. Button,
Stephen Cadby,
William Cozens,
Jonathan Dawson,
Peter Ellis,
John Haddon,
Joseph Hanson,
Job Heath,
Daniel Humphrey,
Samuel Jackson, Junior,
John Low, Junior,
James Low,
Stephen Marshall,
Richard Nicholls,
William Napier,
Nathaniel Robarts,
Joshua Russell,
Joseph Rose,
William Lepard Smith,
Henry Tatham,
John Walkden,
Samuel Watson,
Eleazer Wilkinson, and
Stephen Williams.

Moved by Mr. Jonathan Dawson, and seconded by the Rev. James Upton:

4. That this Meeting, duly sensible of the important co-operation of those ministers and friends who have contributed to the increase of the funds, present them their sincerest thanks; especially to the Rev. C. Anderson and Mr. Jones of Edinburgh, the Rev. Abraham Perrey of Glasgow, and other ministers in Scotland, who have kindly received and assisted the Rev. Messrs. Page and Coles in their late visit to that distinguished part of the kingdom.

Proposed by the Rev. John Dyer, and seconded by the Rev. John Chin:

5. That this Meeting consider the appointment of Provincial Secretaries as a highly important measure, and adapted to spread the influence of the Society throughout the kingdom; and also cordially approve of the respectable ministers who have been recommended in the Report, viz. the Rev. Moses Fisher of Liverpool, the Rev. George Gibbs of Norwich, the Rev. B. H. Draper of Southampton, and the Rev. Samuel Kilpin of Exeter.

Moved by the Rev. James Hoby, and seconded by the Rev. Jenkin Thomas of Oxford:

6. That the thanks of this Meeting are due, and hereby presented to those distinguished females, who have presented donations to the Society, and to all other females who have assisted in conducting Auxiliary Societies.

Proposed by Joseph Gutteridge, Esq. and seconded by Nathaniel Robarts, Esq.:

7. That the respectful thanks of the Meeting are presented to William Burls, Esq. the Chairman, for his conduct in presiding on this occasion: as well as for his constant regard to the business of the Institution.

The Report of the Committee commenced with a brief retrospect of the progress of the Society during the past seven years. It stated that the first person employed was "Mr. William Moore, whose labours and travels, as a reader and expounder of the Irish Scriptures, had been most extensively useful among his countrymen; the very commencement of which was hailed by them with inexpressible delight. In one of the earliest communications of Mr. Moore, he mentioned the pleasure expressed by a very old man, living on an unfrequented mountain, on hearing the Irish Scriptures read. With a kind of ecstacy, he exclaimed in Irish, '*The candle is now lighted, and I hope it will never be put out; we were a long time in darkness.*' It is with gratitude to God, the Father of lights, from whom every good gift, and every perfect gift cometh, that the Committee now report, that the candle lighted up by this Society for the use of the Aborigines of Ireland has not been put out, but its feeble light has been preserved unextinguished, amidst storms and tempests.—Placed, not under a bushel, by a timid and accommodating policy; but upon a table, by a frank and full avowal of the doctrines of the reformation, thousands of those who had been sitting in darkness and the shadow of death, have entered within the circle of the Society's labours, and many, it is hoped, have been called out of the darkness of popery into the marvellous light of the unadulterated gospel of Jesus Christ."

Some extracts introduced from a pamphlet published in Ireland by a Roman Catholic priest, for the purpose of exciting that communion to promote education, fully proved the necessity for such institutions as those which are supported by the Protestants of this country. He says, "It is true the Irish are taught to read and write when the parents can pay a teacher: this, however, *hundreds of thousands of them have been at all times unable to do, and from the alarming increase of poverty, the number of these is of late years multiplied.*"

Several anecdotes of the good results of reading the Irish Scriptures were introduced into the Report; also the account of the Schools, which appeared in the "Chronicle" for May last; and after grateful acknowledgments to societies and individuals for assistance, the Report thus concludes:

"On a review of the events of the past seven years, and especially of the year which has just now terminated, the Committee are increasingly convinced, that the Society has been planted and watered from above; and they trust it will continue to grow and increase by the same heavenly benedictions. The sphere of the Society's labours, especially in the neighbourhood of the schools, begins to wear a different appearance, and instead of distressing and unsightly sterility, the fields are white already to the harvest: it is, indeed, a field which the Lord hath blessed. And while the Society continues to labour for the sole purpose of imparting a knowledge of the word of God among those from whom the Scriptures have been, and still are withheld, it need not doubt but showers of blessing will descend upon the good seed, and that fruit, thirty, sixty, and even a hundred fold, will be graciously afforded. Yes, God has said for our encouragement, while we are using the means of his own appointment, 'I will pour my spirit upon thy seed, and my blessing upon thy offspring: And they shall spring up as among the grass, and as willows by the water-courses: One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and shall surname himself by the name of Israel:'—For HE 'will cause them that come to Jacob to take root.'—and, as it was said of Israel, so they hope it will soon be of our sister kingdom; 'it shall blossom and bud, and fill the face of the world with fruit.' 'To HIM,' therefore, 'be glory for ever and ever.'—'For neither is he that planteth any thing,

neither he that watereth, but God that giveth the increase.' "

After which the Chairman addressed the meeting in the following words:

My christian friends, Though I feel honoured by your calling me to this station, I should have been much more gratified if Mr. Butterworth's health would have suffered him to take it. But I feel some relief by reflecting on the kindness and indulgence which you have before shown me. I also feel encouraged by the consideration, that the object itself which has brought you together excites your liveliest feelings; and I am gratified in stating, that the Report of the Committee, which they will bring before you as the result of their labours during the past year, will be in a high degree cheering and animating, not only as it respects the Society's labours in Ireland, but also as it relates to the state of our funds, which have been relieved from the temporary embarrassments experienced some months ago. It would ill become me to take up much of your time in addressing you at the opening of the meeting; I shall therefore throw myself on your candour, and shall call on my respected friend, the Secretary, to read the Report.

The Report was then read by the Rev. J. Ivimey; and the state of the funds by the Chairman.

W. B. Gurney, Esq. rose to move the reception of the Report, and an acknowledgment of the necessity of the Divine Influence. He then said, Mr. Chairman, Ladies and Gentlemen; The first part of this motion I am satisfied will meet a universal acquiescence. And as Christians cannot hear of good being done, without being desirous that others also should know it, the Report which we have this morning heard should be circulated, that others also may know of the good that is done in Ireland. The inquiry has long and anxiously been made, " Watchman, what of the night?" Happy are we that we now hear the answer; " The morning cometh." It has been a long and a dreary night; but it is giving way to the light of the morning, which is appearing on the highest hills, and will soon we trust irradiate the valleys;—and even the cabins of the Irish. We hope soon to have a meeting, to hear that her chains are broken, and that Ireland has generally received the gospel of Jesus Christ. We know that the efforts of this, and of other Societies, are conducive to that end. This motion also reminds us of the need of those influences, without which all our efforts shall be in vain. We hear and rejoice in the labours of our Missionaries in foreign lands, and we rejoice in their labours in lands as heathenish as those of which we heard yesterday. We have heard of the youthful mind being illuminated in Ireland by the knowledge of the gospel. How animating would it be if we could trace the progress of this light in their own minds; in the families of which they form a part; and if we could carry it on to its effects in their future lives, and see others receive this light from those who were educated in the schools of this and other Societies! We rejoice in the labours of this Society, and of others; and in hearing of persons in Ireland taking part in this great cause, and that a meeting like this has taken place in the largest room in Dublin. We rejoice in hearing of a clergyman in that country, the brother of an elevated peer, whom we know to be the chaplain of his own family, coming forward and professing his attachment to the various Societies in Ireland, and to none more than the Tract Society; because, having been the recipient of these Tracts, he felt it his duty to read them, and they have been made the power of God to his salvation. This clergyman then felt the importance of the charge he had taken, and has since been very useful among his parishoners. When we see such scenes as these, we have abundant reason to believe, that if we do not, our children will live to see the day when a meeting shall be held to receive a Report that the West and South of Ireland have received the knowledge of divine truth.

Rev. George Marsden, one of the Treasurers of the Wesleyan Missionary Society. I feel a pleasure, Sir, in rising to bear my humble testimony to the importance of this institution. I confess I had not the smallest expectation of doing so when I entered the room. But I could not forbear, when your worthy Secretary put the resolution into my hand, to come forward and say a few words to express my opinion of the importance of those objects you are seeking to accomplish, and of the great benefits which will flow from your labours. Some time ago, I travelled through part of Ireland, and through that part of it where popery puts on its most frowning aspect; for it is a fact, that in Ireland popery wears a darker hue than in most parts of Europe; and I am happy to find that your Society has directed its labours to the province of Connaught, one of the darkest in the island. I

heard there some very affecting statements, which prove the necessity of preaching the gospel, and establishing schools, and of using every means for the enlightening that country. At Carlow my friends introduced me to a young man of deep piety, a member of our Society, who is training up for preaching the gospel. They desired me to converse with the young man, and to know from him how he had been brought to the knowledge of the truth. From him I learned, that his father was a Catholic, and the whole family were Catholics; and that he had been trained up by them for a priest. He had received a good education, understood Latin and Greek, and some other languages tolerably well; but he knew nothing of the word of God. A family, who were about to leave the village where they resided, brought one day to his father's house a large English Bible, to remain there a few days only, till they had an opportunity of removing it; the Bible was carried up stairs and there deposited, till one day the father said to the youth, "Henry, go up stairs and bring down that Bible." The young man replied, "I had rather not, father." "Go," said the father. "I pray you, excuse me," answered he. The father still urged it, and the youth still refused; till at length the father said, "I command you to bring down the Bible." He did so. "Now," said the father, "you must read it." With much fear he read a little that day, he read the next day again, and so continued to do, till at length he came to that passage in the Epistle to the Thessalonians, *forbidding to marry*. He started at the word. "Father," exclaimed he, "is this really the word of God? Is this the Bible?" "Yes," replied the father, "I believe it is." "Then," said the lad, "we are all wrong." He now began at every opportunity to read the Bible for himself, and the next Sabbath, instead of going to mass, went to the protestant place of worship, and on the following Sabbath went again. On the succeeding morning the father said to him, "Henry, where were you yesterday?" He replied, "I went to the protestant Chapel." The father's rage rose: "What," said he, "and do you mean to go thither?" "Yes," answered he, "I do, for that book you commanded me to read has opened my eyes to see the errors of our church." The father took up a large stick, with some weapon at the end of it, a kind of dagger. With this he struck at his son. The dagger entered his forehead; the mark is still there, and I believe will be there as long as he lives. The blood poured out; but the heart of the father was not softened. The mother joined with the father, and they began both to lay on their child in the most unmerciful manner. He however got away from them, and escaped to his chamber, and locked and bolted the door. They followed him, and tried to open the door, but could not, as he had fastened it; and the next morning the floor was nearly covered with the blood which had flowed from his forehead. He went down stairs; but his father, and a youth who was in the house, both fell upon him. He then escaped into a small parlour, and finding that his life was in danger he threw up the sash, and without hat or coat got away to the house of a protestant in the village. I asked him, why he had shown so much reluctance to read the Bible? "I will tell you," answered he. "A little before the priest came to our house, and found a Bible lying on the table. Sending one of the children for an axe, he deliberately hewed the Bible in pieces, and ordered them to take the pieces and bury them in the dunghill. He then directed them to come to the chapel the next Sabbath. He had got the floor covered with new gravel, and he commanded them to kneel in it with their bare knees, and go round the chapel fifteen times, till their knees streamed with blood. This," said Henry, "was the reason of my being so much afraid to read the Bible."—But I am glad that your institution is teaching children without fear to read the Bible; and it will I trust be the power of God to their salvation. I am glad you combine the three methods of instruction;—the teaching of the children to read; the reading of the Scriptures;—and the circulation of Tracts.—The British and Foreign Bible Society, one of the first in the world, gives you the ability to send the Bible to that country. The Tract Society will furnish you with Tracts, and then as you teach the little children to read these Tracts and these Scriptures, I have no doubt piety will spread from village to village, and from town to town, till that dark part of the empire shall shine with the glory of God. I feel no jealousy towards this Society. We have had missionaries labouring in Ireland for some years. They have done what they could, but their strength was small; and very frequently when they have stood up in a fair to preach the gospel, the priest has come with his horsewhip, and has driven away the

people. But thank God, this is likely to be put an end to; such cruelty and barbarity are likely to cease, and now the Baptists, and Dissenters of various denominations, and our own Missionaries are all combining their efforts in this cause, the success will be great.

There are two leading points in this resolution which I have to second: I heartily approve of them both. The first relates to your admirable report;—a report which I believe will carry conviction to every person who has heard it. The latter part is an acknowledgment, that without the Divine influence —without the blessing of God—nothing can prosper. But with confidence you may rest on the Divine influence, and expect that the blessing of your God will attend you.—I rejoice then that this feeling is general throughout the land. Yes, there is a general expectation of the outpouring of the Holy Spirit of God. I know it to be a fact, that christian ministers are beginning to direct their people more fully to this subject, that without Divine influence nothing is wise, nothing is holy, nothing is good; urging upon them that in proportion as they plead for the Divine influence, that influence will be communicated. One of our friends said, "perhaps not in our day;" but thank God for what we have seen of the dawn of it; whether we see its full accomplishment or not, we have seen the dawn of the day when from the least to the greatest all shall know the Lord.

Rev. J. Wilson, Superintendent of the Society's Schools;—Mr. Chairman, Ladies and Gentlemen, I know not whether I shall be able to trust my feelings to enter on the subject, which engages my attention; but if God shall enable me to command them, I shall be able to say something that will interest the meeting; not because I say it, but because of the importance of the facts themselves. I have been highly interested since my arrival in my beloved country by the Societies which have this week held their annual meetings; they began very properly at home, and I confess when I heard of the operations of the "Home Society," I felt at *home*, and they served to expand my ideas of the necessity of sending the gospel to different parts of the world.—Previously to my leaving my native country, four years since, I attended the anniversaries of several Societies for several years; and though I have ever felt much for India, I have felt more for my native country. The moral malady is the same, and the disease of sin produces similar effects wherever it prevails. It prevails in India, but perhaps no where to a greater extent than in our sister island. Allusion has been made by the speakers who have preceded me to the dawn of the day; it is the dawn of day after a long and dreary and dreadful night in Ireland; but though it is but the dawn of day, the eye of faith can discover some gleams of the rising sun on the mountain tops, though the plains and valleys are yet full of darkness, and are indeed the habitations of cruelty. The demon of discord yet holds his seat, and has his fastnesses in that *unhappy* country in one respect; but in others I call it that *happy* country; because there the foundation has been laid, and the superstructure must be raised, by which Ireland shall be led to rejoice in Jesus Christ as the only Saviour of mankind. The picture drawn in the report by a Roman Catholic clergyman is awfully correct, and would be confirmed by every individual who has travelled in that country. There are such awful and degrading superstitions as are calculated to pierce the heart of every one who has never before beheld such scenes. I have seen those self-devoted victims. I have witnessed the penances which they inflict upon themselves, and the pilgrimages which they perform. I have seen persons going from place to place on their bare knees, till their strength has been so exhausted, that they have gone to the whiskey-house to intoxicate themselves, in order thereby to stupify their feelings; for devout as they appear in these services, no sooner are they ended than you will find many of them intoxicated. The servant of a gentleman of my acquaintance was sentenced to perform penance, not for sabbath breaking, not for stealing, not for murder, but for attending family prayer: and he was sentenced to such a severe penance, as to be confined to his bed for several days, unable to attend to his daily occupations. I went to one of the stations where they were assembled for performing penance. A poor woman was there who had come to do penance. A friend of mine who understood the Irish language was with me. He went to the woman, and asked her what she was going to do. She replied, "To do penance," adding that I had come to make game of her. No, said my friend, he is desirous of preventing you from performing penance. I then approached the woman, and understanding the import of what she said, I endeavoured to persuade her to the contrary. Bursting into a flood of tears, she said,

"How can I tell? I cannot read the scriptures for myself; I am prohibited from doing so; the priest tells me to do this; the minister comes and tells me not to do it; how can I tell what to do?" On another occasion, at Ball, I saw a great number of persons who were greatly distressed by the penances which they had performed, and one poor woman in particular, who being rather corpulent, and having been compelled to travel over the gravel upon her knees, had lost so much blood, and was so exhausted, as to be obliged to place both hands under each leg, in order to enable her to perform the penance enjoined upon her. Such are some of the penances to which they submit. The means adopted by this Society are calculated to prevent these miseries. The preaching of the gospel, the establishing of schools, and the reading of the scriptures, are the means by which we endeavour to accomplish that object; but in all an immediate reference is had to the word of God, and we know who has said, "Thou hast magnified thy word above all thy name." It is true there is an open hostility to this Society, and efforts of a most dishonourable kind, of a most insidious and vile character, are made to prevent any success attending the efforts of this and similar societies. I will read you a few extracts from a pamphlet circulated since 1819, very secretly, in Ireland. It is entitled, "The Acts of the new Apostles; showing the designs of the Bible Society: Addressed to the poor Catholics of Ireland by one of themselves."—One copy of this warning to Catholics against the *Methodists* will serve a dozen poor people and more, who read it by day, and study it by night." It proceeds, "Dear Catholic Countrymen, what I am now going to say, I ought to have told you in the catholic papers a long time ago; but better late than never; I mean, that you should mind your own, and your poor children's salvation. God knows you have hardships enough to suffer in this world, from want of employment, food, and clothes, to preserve you from the typhus fever which has been brought on you and thousands of others by fretting, hunger, and poverty. But keep up your spirits; for a charitable plan to do away all your distress and bad fortune is now proffered to you, and to your children, which, according to the wisest heads in the nation, will answer you for meat, drink, washing, and lodging. Guess what the blessed remedy is; why, the Protestant Bible:—expect no other, for you are promised no other, to save you from hunger and starvation; for the good things of this world ought not to be given to sinners like you, but to the Bible-men, the teachers, and the saints. The evangelical lambs, as they modestly call themselves, have generously opened their Bible Schools at your cost and expense; and surely it is only right and fair that Paddy, as he has always done, should pay the piper for such great advantages. These babes of grace are teaching your children to spell, read, and, what is still more, to con over and study the Bible, which the new teachers explain to them, not in the old-fashioned way that the Apostles did, and the Church of Christ and the Pope have done, but just as they please themselves. But guess what was done in Connaught last year. Why, the saints promised at first, but this promise was all a wicked cheat from bottom to top, that the poor children might learn the christian doctrine from the priest, and go every mother's son of them, as they used to do, to hear mass in the chapel on Sundays and holy-days; but no sooner did they go to these schools, and the saints got them into their clutches, than they put some scraps of a corrupted Bible into their hands; but which was no more the word of God, than Peregrine Pickle, or Roderick Random; because some things were added to it, and others left out of it, contrary to the order of God, who declares that those who do so are accursed."

After reading a long extract from this pamphlet, full of vulgar abuse, Mr. Wilson thus proceeded. But notwithstanding there is so much opposition given to this and similar Societies, both open and secret, yet there is abundant encouragement for persevering in every effort made for the extension of religion in Ireland. The word of God does prevail; and where the scriptures have been long in circulation, there they become very generally believed, and such attachment to them is manifested by the people, that in many instances the Bible is frequently hidden, lest it should be discovered by the priests. I have known several instances where it has been hid in the bed, or rather the straw on which they lie. Applications have been made (as you have heard) for 100 Bibles; and I have applications every day, wherever I travel, from persons who, I have every reason to believe, would make the best use of them: for where the schools have been established, and the children carry

home the New Testament to read in the evening, their parents hear them read; and they soon find that there is another book often referred to, and they ask what book that is. When they hear that it is the Bible, they want to have it. The children in the schools too are so desirous of having a Bible, that though there are other premiums given for good conduct, yet the premium universally striven for is the Bible. Another ground of encouragement is the kind attention paid to the agents of this Society, and the assistance given to them by the gentry of the country where the schools are established; and I wish this to be considered, as, under God, that to which we are so much indebted for our success. Another encouragement is the cordial welcome, the hearty reception, and the open arms extended to us by the poor persons themselves. When we first went, they did not know what to make of us. They were told we were going to educate their children to make soldiers of them, or to send them away from them; but now they give us the most hearty welcome; they exclaim to us, and the agents of similar Societies, in their own language, "A thousand welcomes to you;" or, "A hundred thousand welcomes to you."

I beg to say a few words respecting those interesting persons so often mentioned in the Report—I mean, the Irish readers. This is one of the most important parts of this Society's operations in many points of view. These men have been brought up in the habits and manners of the peasantry themselves; they are in general converted persons, and desirous themselves of acquiring an increasing knowledge of the truth which they explain to their fellow-creatures. These are auxiliaries who, in the present state of Ireland, form an important part of your operations; who, by reading the scriptures on the Sabbath-day to the people, prevent them from breaking the Sabbath. After they have attended in the morning at a place of worship, they collect a number of them together, and read the scriptures to them on the Sabbath-evenings. When the reader comes to such a passage as this, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" the tears are seen to flow down the cheeks of those to whom these glad tidings have been so long unknown, and there is a general exclamation among them, "We never heard this before; our priest never told us of this. He tells us of *penances*, or *pilgrimages*, to take away our sins: but here we read that God sent his Son to do it." I do not like to specify numbers when speaking of the effects of the divine influence, but there have been several persons brought to the knowledge of the truth as it is in Jesus. One of these died last year; and there have been four persons at least within my own knowledge who have died in the faith of Jesus Christ. The poor man being taken ill one morning last year soon after breakfast, began to have some apprehensions that he should not live long, and expressed a wish to see one of the readers of the Irish Testament. They went into the field together; and he told the reader the state of his mind. The reader anxiously enquired for further particulars, to ascertain whether they were the real convictions of sin; and being convinced that they were so, he directed him to the Lamb of God who taketh away the sin of the world. The man died that same day, but not before he was able to say, clasping his hands together, "I bless God, I die in peace." If there had been no other proof of the benefit of these exertions but this, it would I think prove that they have not been in vain. Another pleasing circumstance is the effect of divine truth on the minds of these persons. As soon as they have received the truth, they are like the woman of Samaria, who said, *Come, see a man who told me all things that ever I did: is not this the Christ?* or like those persons mentioned in the close of the first of John, who, when made acquainted with Christ, were desirous of bringing others to him. This spirit considerably prevails among the members of the established Church; and there has been a great increase of pious and devoted clergymen in it within a few years, and the most strenuous efforts are making by them. I saw such a scene in Dublin last April as I never saw in my own country. I saw half as many people again in a room as there are in this, and yet thousands could not gain admission, and many noble persons were present; for there are many of that description there, devoted to the service of God, as well as here.

Allusion was made by Mr. Wilson to the brother of a nobleman who was converted by a tract. He had been anxious, said Mr. W. to circulate such tracts as might detach his people from the truth. He sent to London for tracts from the Religious Tract Society, and examined them before he circulated them, that he might not circulate those

which contained the fundamental truths of the gospel. But in reading the tract on "Regeneration," God convinced him of the necessity of a change of heart; and that change was effected, as is evident from his subsequent conduct. A nobleman residing near Dublin, on a certain occasion when he had a company of friends to dine with him, heard of a wake in his neighbourhood; and being not only chaplain in his family, but in a great measure clergyman in his parish, he left his company, and went to the wake, and spent three or four hours in reading the scriptures. This nobleman offered lately a thousand pounds for the erection of a building in Dublin for the religious Annual Meetings: he also gave a hundred pounds to each of the large societies in that country. There is one thing more I will just allude to, which is, the harmony that prevails among the different Societies. I mention this, because it is known that some of our schools are in the same parts of the country with the Hibernian Society's. The object of our schools was to teach the children, through the medium of the Irish language, which was not at first the avowed object of that Society; and great good has resulted from this very circumstance. After the first interview I had with the agent of the Hibernian Society in Connaught, the most perfect friendship has existed between us. We agreed that should an agent of one Society establish a school within two miles of another, the latter school should be immediately withdrawn. I sincerely hope that the funds of this Society will be abundantly increased. I have written again and again that another minister should be sent to assist me; but I was at length answered, that the funds of the Society would not allow it. We want more preachers, and more Irish readers. There is a large extent of country in my neighbourhood where there are no schools. I sincerely hope that we shall have more congregational schools, and that the people of God in this country will bear the children of the schools of both denominations upon their hearts at the throne of grace.

I beg to close my remarks by showing the effects of Female Schools. It may appear strange to you, but it is a fact, that many married women there have never yet used the needle in their lives. What the effect of this must be, the ladies present may easily judge. It is therefore of high importance that they should be established. I now present some of the work performed by the female scholars.

A number of samplers of needle-work were then handed about the room.

Rev. Mr. Saffery. Mr. Chairman, Ladies and Gentlemen, It is impossible not to have felt interested in the Report just read. A resolution has been passed to circulate that Report, and it is not my province at present to make any remarks upon it. It is highly gratifying, however, to reflect, that in the course of seven years there have been 90 schools established, and 7000 children under a course of instruction, besides various stations occupied by such men as our brother Wilson, who has been addressing you. There was one thing which particularly pleased me in the Report, and that was the determination of the Committee not to expend their funds in the erection of meeting-houses, as I am persuaded it can be better used in the support of schools and scripture readers.

It has been a favourite maxim with some, that "ignorance is the mother of devotion;" if this be true, this Society is about a very wicked work, in conveying instruction to these people who are already the most devout, for they are of all British subjects on this side of India the most devoted to their superstitions. But we know that this ignorance is at variance with every thing that can recommend man to the blessed God: it must be destitute of all spirituality, and the exercise of every holy affection, so as to serve God acceptably with reverence and Godly fear.

Mr. Saffery then expatiated on the usefulness of readers of the Irish Scriptures.

(To be concluded in our next.)

The Annual Report, *with an Appendix*, will be printed with all expedition. Ministers and Secretaries of Auxiliary Societies will be so kind as to inform the Secretary, the Rev. Joseph Ivimey, 20, *Harpur-street*, how many Reports they will need for Annual Subscribers, and others who are active agents of the Society. Also, how many copies of the Irish Chronicle they will want for monthly distribution, and they will be regularly sent to the Ministers who are appointed the Provincial Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

Our readers will expect that we should give some account, in this number, of the Annual Meetings, which have just been held in connection with the Mission; and we feel much pleasure in gratifying that expectation, as far as the very limited time allowed for the publication will admit. We believe the season has been found peculiarly interesting by many, and that our friends in general, who favour us with their attendance on these occasions, are increasingly convinced of the great utility of such Meetings in diffusing more widely Missionary intelligence, and exciting more warmly a Missionary spirit.

The public services connected with the Annual Meeting of the Baptist Missionary Society, were commenced by a sermon at Great Queen-street Chapel, on Wednesday morning, June 20, by the Rev. T. S. Crisp, one of the Tutors of the Bristol Academy. Prayer was offered before the sermon by the Rev. Dr. Newman of Stepney; and at the close by the Rev. George Burder, Secretary to the London Missionary Society. Mr. Crisp's discourse was founded on Zech. iv. 6, 7. "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." From which passage he deduced the following general observations: I. That the conversion of the heathen world is a vast and difficult undertaking. II. That it can never be accomplished by human might or power. III. That it peculiarly belongs to the Holy Spirit of God. This very appropriate discourse was heard throughout with profound attention by the numerous auditory; and, since the meeting, Mr. Crisp has been earnestly solicited to allow its publication; a request with which we trust he will see it his duty to comply.

At Sion Chapel, in the evening, a numerous congregation assembled at the usual hour. The Rev. John Saffery, of Salisbury, read the scriptures and prayed; after which the Rev. Joseph Ivimey delivered an animated discourse on Christian gratitude, from Colossians i. 12, 14. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. In whom we have redemption through his blood, even the forgiveness of sins." Prayer was offered at the close by the Rev. James Upton of London.

At nine, on Thursday morning, a considerable number of friends to the Mission assembled at Eagle-street Meeting, for the purpose of uniting in prayer on its behalf. The devotional exercises were conducted by Messrs. Puntis of Bath, Tyso of Wallingford, and Miall of Portsea; and an impressive address, founded on the petition, 'Thy kingdom come,' was delivered by the Rev. J. Thomas of Oxford.

An unexpected circumstance having prevented our Wesleyan friends from granting the use of the Chapel in Great Queen-street for the Annual Meeting, it was held at Spa-fields Chapel, in which a very large and respectable auditory assembled, soon after the prayer-meeting had closed. After the Rev. William Gray of Chipping Norton had engaged in prayer, Joseph Gutteridge, Esq. was requested to take the chair. He did so accordingly, and after a few prefatory remarks, in which he feelingly alluded to the fact that some valuable friends, who were present at the last Anniversary, were no longer resident on earth, called on the Secretary to read the Report.

As much interesting intelligence, particularly in reference to the progress of the translations, had recently arrived, it was found necessary to abbreviate the Report considerably, in order that the meeting may not be protracted to an inconvenient length. The parts which were read, occupied nearly an hour in the delivery, and were received with great attention. We understand that arrangements have been made to ensure an early publication of the Report for the information of subscribers.

A statement of accounts was afterwards read by William Burls, Esq. the Treasurer, by which it appeared that the income of the Society had been upwards of £13,000, being considerably more than in any previous year of its existence, but that the expenditure had exceeded £17,000, leaving a balance of about £3,500 due from the Society.

A note was then read from the Rev. George Clayton, of Walworth, apologizing for his absence, and enclosing the sum of £26 12*s.* part of a collection from the congregation under his pastoral care; and after several other communications of the same nature the first Resolution was moved by the Rev. T. S. Crisp, in the following terms:

In rising to move that the Report be printed and circulated, I am sure I express a feeling that pervades the whole assembly. Such a meeting as this is a meeting of sympathy; a sympathy of souls alive to the same object, and animated by the same desires. Our object is to spread the light of the gospel of Jesus Christ, of which the Saviour himself is the source and the glory; and our desire is, that the diffusion of that gospel may be as wide as those wants which its blessings alone can supply; and those evils which its power alone can overcome. In hearing the details brought forward this morning, we are all ready to say, let the Report which has been given be circulated, and in all those by whom it is read may it excite fresh and growing ardour; gratitude for the past, and this united with hope that the future may exceed all that has been done in the past!

But there is a still more important topic in the motion in my hand than the printing and circulating the Report—I mean the absolute necessity of the influence of the Holy Spirit—that while we should be thankful for what has been done, we should long to see more and more of the outpouring of the Holy Spirit; and while animated by feelings which the past excites, we should be anxious that the future may open to our view a scene much more verdant and fruitful. We ought to derive gratitude to God from the appearances of our own Society, and of other Societies, whose exertions call on us for still greater zeal. But is this gratitude—is this zeal enough? No, we would say, we desire to obtain more of that of which we can never have enough. We look beyond the circle of Missionary labours, and we see extensive regions over which the darkness of moral death is yet brooding, and through which Satan is yet exerting all his baneful influence, and stretching over it his iron sceptre. What are we then to hope for, to give success to our labours, but a more abundant effusion of that Spirit, whose quickening influence gives vitality to our exertions, and must give vitality to those souls for whose welfare we are labouring; and if nothing else should arise from our meeting; if it should be seen in our minds, and through our Societies in general, that there is a more strong and growing conviction that we stand in need of Divine influence to prosper our best endeavours, and that till that Spirit which first moved over the waters is seen to go abroad, and produce spiritual life in the chaos of the moral world, our exertions will be vain, our meeting will prove a blessing to ourselves and the world. The Christian world will never present a more interesting feature, and never have a greater pledge of success, than when this ardent desire for Divine influence from above is seen in the greatest force. We are thankful that God has promised to give success to the measures we make use of: but we are to use our efforts. To say we are to do nothing, would be practical Antinomianism. Instead of drawing from the gracious promises of God an argument for indolence, we would draw a motive for diligence; for how great is the pleasure to reflect, that we are workers together with him, and become fellow-labourers with God!

The motion was seconded by the Rev.

J. Hughes, of Battersea, who spoke to the following effect:

If I have evinced any reluctance to speak on this occasion, most assuredly that reluctance has not been produced by indisposition to appreciate our holy and excellent cause. If I am not mistaken, the state of feeling which such a Report, as we have now heard, either finds or produces, furnishes at least a partial test of character. To listen to such a Report with aversion, is to betray the infidel—to listen to it without distinct and deep emotions, and those for the most part of the most delightful kind, is to show that the temperature of our piety approaches at least to the state of ancient Christianity in Laodicea:—but to receive such a Report with the sentiments of this motion in my hand, is to receive it with some good evidence that we ourselves have thrown our hearts into the vital cause of Christianity. I believe I should offer no wrong to our blessed Saviour, whom we profess to serve, if I pronounce him the Prince of Missionaries; a Missionary, who came down to this earth of ours, to circulate those glad tidings which, wherever the heart receives them, become its salvation and its heaven; —a Missionary, whose views of charity were so large, that they are never to be confined by any limits upon earth; and the purposes of his Mission so extensive, that they will never be completed till Jew and Gentile, Barbarian and Scythian, bond and free, shall be brought to the knowledge of the Lord. What was each Apostle but a Missionary, sent forth by the high authority of Immanuel, who commanded them to go forth into all the world, and preach his gospel to every creature? And sûrely if that antichristian state of corruption had not succeeded the glory of the primitive age, we should have found, as Mr. Ward has expressed it, in his own pious and striking manner, in every church the seeds and elements of a Missionary Society. Nothing can be more expansive than divine grace; it never enters the heart of an individual, but it inspires that man with the noblest sentiments for the salvation of his fellow-creatures in the East and West, and North and South; it breathes the divinest sentiments of Christian charity, accompanied with the most anxious measures that the glorious and spiritual kingdom of our Lord may comprehend every individual, every family, every people of every nation under heaven. In later days it should seem that that Spirit, for whose continued and augmented influence we are directed to pray by this motion, has been poured out: the lethargy of good men has been shaken off, and where can you now find a Christian of warm feelings, who does not aim to extend, both in our own country, and to the remotest parts of the earth, the knowledge of the truth as it is in Jesus? The Church of England led the way, by her Societies for preaching the gospel in foreign parts, and for promoting Christian knowledge. In following years this honour has been participated by the Moravians and Wesleyan Methodists;—but later still, a more general sentiment has been excited; and whether the various Institutions bear a more particular or a more general name, one cannot but see that there is a disposition to renounce all animosity, all ungenerous rivalry, and to look on each other as one body, associated for one great cause. This Society, in particular, has received so much encouragement from Christians of every denomination, that if we stood chargeable with any unkindness to our fellow Christians before, I trust that at length the healing balm has been applied, and we shall now press into the foremost ranks of those who say "Grace be with all those who love the Lord Jesus Christ in sincerity." As far as translations of the scriptures are concerned, I cannot but allude to the kindness with which they are noticed by the British and Foreign School Society. Your Report has mentioned that we have received from them in the last year, or rather in the last few months, the sum of £2000; and I must say, that it was voted with a cordial unanimity, on the part of the Committee of that Society, which convinced me that they live, and move, and have their being in an atmosphere of Christian catholicism. I hope I shall not be considered as taking too great a liberty in stating, that at two separate interviews which I have had with the Bishop of Durham, he has expressed in the most decided manner, the admiration with which he views the proceedings of this Society. I mention this as an additional motive, if an additional motive were wanted, for extending our Christian charity through the whole nation.

After expressing his astonishment at what had been accomplished in the work of translations, Mr. H. proceeded; only think what was the state of this Empire twenty-five or thirty years ago, when it was first thought necessary to send pious Missionaries from hence, to the natives of that country, who were bowing before the bloody idols of superstition. They were obliged to go from hence to some other power to obtain a passage to that country; but now, how changed is the scene! No longer have we to go to some northern power to beg them to supply a vessel by which these excellent men may

be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to proclaim the knowledge of the Redeemer and promote the salvation of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, enlightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me that the spirit of these meetings is improved: we have said in effect by our conduct, Away with empty compliments; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other Societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity; and the language already suggested seems to be our motto. Not unto us O Lord, not unto us, but to thy name give glory!

Rev. John Campbell of Kingsland moved the second Resolution, expressing respect for Mr. Ward, and gratitude for the restoration of his health. "I look, Sir, upon this good man as the means of effecting under God, together with his cotemporaries, a new era in the East Indies. Previous to these brethren going to India you might have advertised for twenty years for ten christians residing in India, and without success; but now I suppose there is not in any part of the world, so great a proportion of the rich population living and acting and contributing so much to the glory of God, and for the benefit of the souls of men. I look upon all this as arising from these Missionaries; you are the John the Baptist to India, and this is acknowledged by all there. It has been the custom for many years for gentlemen in India to come to the Cape of Good Hope for the purpose of bracing their nerves, to be able to bear years longer of residence in India. Almost the whole who come are men of the highest rank in India; and I am happy to say they are all friendly to religion, and many of them feel anxious to attend where the gospel of Jesus Christ is preached, and to contribute to many excellent institutions in Southern Africa for doing good. I was pleased to hear from your report of the kind treatment shown to your Missionary at St. Helena, especially by that excellent clergyman and his lady whom I visited. I must also mention, that the ship, on board of which I was, came from India, and had touched at St. Helena for water and provisions. We had service on board morning and evening, and there was not a person on board from India but had a Bible; not a servant but had a Bible; nay, there was not even a sailor on board but brought his Testament or Bible to the deck during public worship. I own, in one sense, it is dangerous when religion becomes fashionable; but it is a proof of the value of it when it becomes so generally esteemed. Perhaps you will think it strange for me to notice the apostle's admonition respecting provoking one another to love and to good works; but in this sense I do think that your Society is a very provoking Society. While I have been sitting here I have felt quite provoked; but it was to love you, because God has given you so much zeal and so much success, and that you act as a spur to drive on others in the same cause. I recollect with great pleasure that I had a considerable hand in assisting our dear brethren Mr. Fuller and Mr. Sutcliffe, in their visit to Edinburgh some years ago. I believe I was never away from them, and they got 900 pounds in a few days; and on many other occasions this Society and others have experienced the liberality of my countrymen in the North. Mr. Campbell concluded by referring to the statement, from which it appeared that a large sum was owing by the Society.

Rev. Dr. Collyer, on seconding the motion, observed, that he was glad of the opportunity of testifying the very sincere regard he had always borne to this denomination, independently of those exertions which they had made in this cause. If, he continued, the Missionary spirit had done nothing in the foreign world, the good that it has done at home is incalculable; for in bringing together Christians of various denominations to look one another in the face, they have learned to look into each others hearts, and they have found nothing there, amidst all the diversity of external forms and different opinions, but the principle of love to our Lord Jesus Christ producing corresponding love to the souls of men. Infidelity has said, You send out a few Missionaries to evangelize the world, but how inadequate is such a means to the purpose; for supposing your principles to be good, how can you expect to accomplish your design without other agency? Now the fact is,

we have other agency; we do not expect to do it ourselves, and this agency has been recognized, and I trust shall be more and more recognized in the proceedings of this day. You are not to calculate upon physical strength; you are not to calculate upon human agency to surmount the difficulties which may arise; because all these are yielding before the Omnipotent Power, which promises that every mountain shall be made low, and every valley shall be exalted. This is the motto we will write on the banners of all our Missionary Societies, and it is in vain for the kings of the earth and the rulers to set themselves against it; for if they were as ill disposed as many of them are friendly to this cause, it would be in vain for them to say, Let us break their bands and cast away their cords from us, for he that sitteth in the heavens shall laugh them to scorn. These are the principles on which you are proceeding, and heaven has set its own broad seal of success upon them. Your Missionaries have gone forth to turn men from darkness to light, and from the power of Satan to God; they have gone for this purpose, and God has crowned their labours with such success that they may defy all opposition. In seconding the motion I beg leave to say, that my whole heart goes with every word and syllable of it.

Rev. John Birt.—I have enjoyed an expressible pleasure in having been preceded in seconding the motion by the gentleman you have just heard; but as my attention had been directed to this subject, I will express my cordial concurrence in what has been delivered, and my gratitude to those gentlemen who, though of different denominations, made this motion. I think there was much propriety in putting this motion into the hand of the Rev. J. Campbell, because he is, perhaps more than any other individual here present, acquainted with the danger and difficulties of Missionary labours. While our friend was speaking of Mr. Ward, I could not but be impressed with the thought, that probably at the very moment in which we were speaking of him, he is thinking of us; and though far distant in bodily presence, is present with us in heart. He knows that on this day we are to meet together, and at the very moment his name is passing my lips, and reaching your ears, he may be thinking that we are engaged in these exercises. Indeed we must be struck with the union which exists between the Societies at home and the Missionaries abroad in this respect; they know of the very day and hour (according to the difference of time in those distant places,) on which we assemble; their spirits are with us, and they are assured that at this very moment there are friends in England devising plans for their support, for the increase of their numbers, and above all, imploring on their behalf those influences, without which all their labours must be in vain. It is delightful to see our brethren of different denominations thus brought together; and I cannot but allude to that Society, under whose auspices Mr. Campbell has twice visited the shores of Africa. I am not going to offer praise to that Society, but I am only giving vent to my feelings at seeing the Secretaries of that Society both present here, and I conceive that this and similar instances prove, that after all there is no such thing as schism in the body of Christ; there may be a difference of external form and appearance, but not that schism which would rend asunder the bond of Christian charity, by which the Church of Christ is held together. I rejoice that at every anniversary of this Society, as well as of others, there is always enough to lead us to thank God, and to take courage. My friend Mr. Crisp has said, that we ought not to be satisfied with the progress we have hitherto made; but we ought to be thankful for what we see. There is a spirit of inquiry for places where new stations may be formed; and this spirit has not been disappointed. This very day we have heard of a people, of whom very few of us knew any thing before: a people, the depth of whose degradation is shown by the manner in which they treat those who have fallen into their hands. We shudder at such depravity, but let us recollect that in our own country practices nearly similar once existed. At the same time the spirit of harmony increases: the spirit of zeal and cordial co-operation is growing; and, above all, a devout reference to the influence of the Holy Spirit is every day more and more felt; and I think this augurs better than any other circumstance of the present day. It is not our cause, it is the cause of God. The plan is going into operation; such means and implements and agency are employed, that the mountain of the Lord's house shall be established in the top of the mountains; and the time surely is not far distant, when every heart shall bow to the authority of the Saviour, and every tongue shall speak his praise.

The resolution of thanks to the Treasurers, William Burls and Thomas King, Esqrs. and requesting Benjamin Shaw, Esq. to undertake this office, on the resignation of these Gentlemen, was moved by the Rev. J. Ivimey, who, after observing that the motion was completely in

unison with the best feelings of his heart, proceeded as follows:

"The custom of proposing votes of thanks at these religious meetings, has led to a great deal of conversation, and I believe too much fastidiousness has been felt. I was going to say, from my soul I loathe all affectation, and every thing that would indicate it, and perhaps there have been instances when votes of thanks have been voted to those who have not deserved them. But the motion now in my hand is expressed in the words of truth and soberness; indeed, had it been expressed more strongly than it is, I do not think it could have been considered as fulsome adulation on this occasion. I apprehend I am acting in the strictest accordance with the spirit of the Christian religion in what I now say, for is it not said, Honour to whom honour is due? Is it not commanded to be courteous? Did not Luke the beloved physician say, Most excellent Theophilus? Does not the beloved John talk about the well-beloved Gaius? and Paul tells us, that He that has used the office of a deacon well is worthy of double honour: but how can that be conferred on any one according to the constitution of the church of Christ, except by votes like this in my hand? I trust I shall not be suspected of using the language of adulation, when I say of both these gentlemen, that they have in every respect proved themselves the humble servants of Jesus Christ, and of this institution, whose concerns they have so much promoted. I am not so much acquainted with Mr. King as I am with Mr. Burls. He has now served the Society upwards of twenty years. If such services had been performed for his king, they would have had some signal mark of distinction; and shall not we, now he is about to retire from office—not because he does not love the Society, or is not willing to do all in his power for it—but on account of his health, and other circumstances which call for his attention, express our esteem for him in the most decided manner. I hope Mr. Burls will feel, what I am sure he ought, that not with fleshly wisdom, but with simplicity and godly sincerity, he has had his conversation among us.—With respect to the gentleman who is to succeed him, I conceive it a very gratifying thing indeed, that Mr. Shaw is willing to undertake such a service, and if you should live to this day twelvemonth, I am sure some person with as much honesty, and with a great deal more ability, will tell you, that Mr. Shaw is well entitled to your respect and confidence."

Rev. George Marsden, (one of the Treasurers of the Wesleyan Missionary Society,) observed, that he derived comfort from the statement laid before the meeting, on account of the similarity of circumstances between the Baptist Missionary Society, and that with which he was more intimately connected. We have (said he) not only expended all our money, but have been forced to borrow very large sums. Still we have hoped, and we have gone on paying and borrowing—paying and borrowing till we are now between four and five thousand pounds in arrears. I have sometimes thought we have done wrong; but I am glad to find this day that we have the example of your excellent Society to support us. I rejoice not only in this, but in the success that God has given to this Society. Sometimes when travellers are going along a spacious and comfortable road, they forget the men by whom this road has been prepared; but I hope we shall never forget the Baptist Missionaries. When our Missionaries are travelling along the high road prepared for them by the circulation of the scriptures, we shall not forget Carey, Ward, and others, who, at the expense of much toil and labour, and some of them of life itself, have cast up this high way for future Missionaries. After expressing his satisfaction at the reference which had been made to the necessity of Divine influence, Mr. M. proceeded.—There is one feauture not yet touched upon; I mean, the very remarkable fact, that God seems to have inclined the heathen world to come and meet the help offered to them in this kingdom. Persons from different parts of the heathen world have actually visited Great Britain, to obtain information and religion. Not long ago, a Prince from Tartary came for Christian instruction; a little after, two priests came from Ceylon; last year, Shunghee, a chief of New Zealand came, partly, I allow, for commercial purposes, but partly to request that Christian Missionaries might go to that part of the world; and at the late meeting of the London Missionary Society, it was highly gratifying to see a Prince from Madagascar coming for two objects, perhaps the two best in the world,—the one to apply to our King to stop the horrors of slavery, and the other to request that Christian Missionaries may be sent to that island. We rejoice to see the Spirit of God thus going forth, and moving all parts of the world. God would never have called forth these excellent men to disappoint their hopes!

(To be concluded in our next.)

List of Contributions received by the Treasurer of the Baptist Missionary Society, from May 14, to June 24, 1821, including the various Sums received during the Annual Meetings.

FOR THE MISSION.

	£	s.	d.
Bristol and Bath Auxiliary Society, by Mr. J. Daniel	100	0	0
Clipstone, Collection, by Rev. J. Mack	31	10	8
Leighton Buzzard, Collection, by Mr. Saunders	21	12	5
Legacy of J. J. Smith, Esq. late of Watford, £100, Duty £10	90	0	0
Society in aid of Missions, at Harborough, Leicestershire, by Mr. Grundy	10	0	0
Kent Auxiliary Baptist Missionary Society, by Mr. Brindley	95	14	6
Anonymous, for supporting a Native Preacher, by Rev. F. A. Cox	15	0	0
Ditto Dito Second Year	15	0	0
Auxiliary Society in Goswell-street, by Mr. Bolton	15	0	0
Ditto, Goodman's-fields, by G. Morris, Esq. Treasurer	35	0	0
Fakenham Church and Congregation, by Mr. Fyson	16	6	6
Uffculme, Devon, Collection £2 10 9 Mr. Hill and Family 5 0 0	7	10	9
Buxton, Norfolk, by Rev. Mr. Cooper	3	6	0
Wymondham, Norfolk, by Mr. Hewitt	1	1	0
Canterbury, Juvenile Missionary Society, Union Chapel, by Rev. J. Blomfield	11	0	0
Exeter, Female Auxiliary Society, &c. by Mr. Moxey	6	0	0
Hackleton, Northamptonshire, Collection, by Rev. W. Knowles	3	2	4
Amersham, Friends at, by Rev. J. Upton	4	1	6
Watford, Collection at, by Ditto	8	2	3
——— Auxiliary Society at, by Ditto	5	3	6
Wycomb, Friends at, by Ditto	1	1	0
Aberdeen, several Sums, by Mr. W. Thomson	21	19	3
——— Friend at, Donation, by Rev. John Dyer	5	0	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	24	5	2
Wantage, Collection and Subscriptions, by Rev. John Jackson	4	16	6
Dereham, Ditto, by Rev. Thomas Griffiths	21	10	0
Bluntisham, Female Friends at, by Mr. W. Asplan	6	0	0
Dorman's Land, Collection, by Rev. Mr. Chapman	17	10	0
Mr. Raymond, collected from his Shopmates, by Rev. W. Shenston	4	0	0
Donations and Subscriptions, by Mrs. Elvey	12	0	0
Amersham, Collection, &c. by Rev. J. Cooper	19	2	6
Eythorne, Subscriptions, by Rev. John Giles	5	15	6
Braybrook, Collection, by Rev. Thomas Blundell	2	0	0
Barton, Ditto, by Ditto	2	15	0
Walgrave, Ditto, by Ditto	2	4	6
Husband Bosworth, Do. by Ditto	1	9	0
Sheffield, Juvenile Auxiliary Society, by Mr. W. Atkinson	23	11	0
Collection at Queen-street Chapel 182 10 6 Sion Chapel 105 0 4 Eagle-street 11 16 8 Spa Fields 95 0 0	394	7	6
Westerham, small Society, by Rev. Mr. Shirley	4	8	6
Francis Paynter, Esq. Denmark Hill Donation	10	10	0
Lock's Field's, Walworth, by the Rev. George Clayton	26	12	0
A Friend, by B. Shaw, Esq.	1	0	0
Part of a Collection at Rev. Mr. Upton's	5	0	0
Auxiliary Society at Dr. Rippon's, Carter-lane, a Moiety of Amount collected by Miss J. Burls, Mrs. Barber, and Mrs. Martin	16	10	5
Edinburgh, sundry Friends at, by Dr. Stuart	7	18	0
Hammersmith, a Friend at, by Rev. John Saffery, (collected by the Exhibition of Idols)	2	0	0
Thomas Walker, Esq. Piccadilly Donation £10 10 0 Subscription 1 1 0	11	11	0
William Brownlow, Esq. 18, Highbury Place Donation	5	0	0
Proceeds of old Coins	0	12	0
F. H. Stroud, Esq. Subscription	5	0	0

	£	s.	d.
Q in the Corner,			
For Translations	0	5	0
Schools	0	5	0
General Purposes	0	5	0
	0	15	0
Hammersmith, collected by Miss Otridge, on showing some Oriental Drawings, representing the Cruelties of Hindoo Superstitions	5	5	0
F. M. S.	5	0	0
Henry Waymouth, Esq. Donation	10	0	0

Besides several individual Subscriptions, which we have not room particularly to enumerate.

FOR THE TRANSLATIONS.

		£	s.	d.
Greenock, Port Glasgow, and West Renfrewshire Bible Society, by R. D. Ker, Esq.		20	0	0
Robert Haldane, Esq. Edinburgh	Donation	200	0	0
Independent Congregations in Suffolk, by Mr. Ray, viz.				
Hadleigh,	Rev. J. H. Cox	2	2	0
Ipswich,	Rev. C. Atkinson	6	5	4
Needham-Market,	Rev. A. Bromiley	1	0	0
Stowmarket,	Rev. W. Ward	3	18	2

FOR FEMALE EDUCATION.

	£	s.	d.
Society in aid of Missions, at Harborough, Leicestershire, for Female Education in India, by Mr. Grundy	10	0	0
Collected at Edinburgh, for Female Education in India, by Mrs. Anderson, Mrs. Innes, and other Ladies	54	0	0
For Female Education in Calcutta, by the Ladies of Rev. James Hoby's Congregation, Maze Pond	20	0	0

EXTRA COLLECTIONS AND DONATIONS.

	£	s.	d.
Little Alie-street, Rev. William Shenstone	11	0	6
Unicorn-yard, Thomas Hutchings	22	10	6
Walthamstow, George Collison	45	18	10
Woolwich, Rev. Mr. Culver's, by Mr. Rogers	4	13	0

J. BARFIELD, Printer, 91, Wardour-Street, Soho.